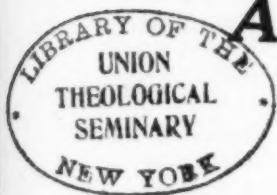


The **CHRISTIAN CENTURY**

A Journal of Religion



Jennings—Miracle Man

By Sherwood Eddy

**What Is 100 Per Cent
Americanism?**

By Gaius Glenn Atkins

The First Fundamentalists

By Ernest Thomas



Fifteen Cents a Copy—June 18, 1925—Four Dollars a Year

JUN 18 1925

Why should things like baptism divide?

asked Dr. Fosdick in his farewell sermon at the First Presbyterian church, New York. And he continued:

"If I had my way baptism would be altogether an individual affair. Any one who wanted to be immersed I would gladly immerse. Any one who wanted to be sprinkled I would gladly sprinkle. If anybody was a Quaker and had conscientious scruples against any ritual, I would gladly without baptism welcome him on confession of his faith. Why not?"

As a recent editorial in *The Christian Century* stated, Baptism is now "on the front page." It has been spread abroad through the journalistic press that Dr. Fosdick required as one condition of his accepting the pulpit of the Park Avenue Baptist church of New York City an open door as regards membership. He stated that he would come to the Park Avenue pulpit only if it were made a catholic pulpit, a broadly Christian pulpit, representing a church with no test of membership narrower than membership in the church of Christ. He stipulated not only that the church should abandon the schismatic and unfraternal and unchristian practice of rebaptism, but that as its pastor he should be allowed to baptize by other modes than immersion. Dr. Fosdick's stipulation was accepted by the Park Avenue congregation, and the great new church is to be erected on this more liberal foundation.

The question of baptism is going to be seriously considered during the next few months not only in the Baptist church but in others. Have you read

The Meaning of Baptism

By CHARLES CLAYTON MORRISON

which the *New York Christian Advocate* characterizes as "the most important book in English on the place of baptism in Christianity written since Mozley published his 'Baptismal Regeneration' in 1856."

There are twenty-two chapters in the book, on such themes as "The Early Mode of Baptism," "Magical and Legalistic Views," "The Functional View of Baptism," "John the Baptist," "The Baptism of Jesus," "Baptism and the Great Commission," "Did Christ Command Baptism?" "The One Baptism," "Baptism and Conversion," "The Symbolism of Baptism," "Infant Baptism," "Baptists and Disciples and Baptism," "Re-Baptism," etc.

It took courage to publish this book, says the *Continent*, of "The Meaning of Baptism". You will agree with the conclusion of the *Continent* after you have read it.

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EDITORIAL

What Is the Protestant Minister's Task?

WHAT IS IT that the Protestant minister is supposed to do? What part of his work is indispensable? What can he dismiss with "a lick and a promise" if time fails? It seems that somebody in the department of religious education of Northwestern university has wanted to know. The inevitable questionnaire has resulted, and 466 ministers, of the thousand circularized, have listed, in what they hold to be the order of importance, the tasks which they are undertaking. The resulting table represents fairly well the judgment of the ministry of the middle west, without regard to denominations, as to the things which the minister needs most of all to do. Using the maintenance of the church prayer meeting as the norm, these ministers ranked eight common duties as more important than that, and four as less so. The most important single item in their profession they felt to be pastoral calling, but they placed providing for the teaching of children in the Sunday school only one point below it. More than twenty points separated these two functions from preaching, which was adjudged third in importance. Another twenty points divided preaching from the securing of support for home and foreign missions. Then, in order, came the maintenance of the family altar, the promoting of civic and moral reforms, the securing of attendance by children at church services. All these ranked ahead of the prayer meeting question. Below that the ministers rated the necessity of keeping benevolences up, promoting good fellowship through church socials and similar affairs, main-

taining the circulation of church papers, and—lowest of all—conducting special evangelistic campaigns. It is hard not to editorialize without limit on a result of this kind. On the whole, it seems to be a creditable record of the aims of a profession. We cannot help suspecting that the men who ranked the promotion of the family altar as high as they did put down what they felt they ought to be doing, rather than what they actually do. But the most outstanding fact is, to us, the placing of child training ahead of preaching in importance. Does this represent the real mind of the ministry? If it does, why is so much more time, money and interest expended on the subsidiary?

Premier Baldwin on the True Journalism

STANLEY BALDWIN, prime minister of Great Britain, had to speak recently before the Newspaper Society of London. Like all men in public life, Mr. Baldwin is called on to make many such addresses before social and business organizations, and the temptation must always be present to dismiss the event with a few smooth banalities. The present British premier, however, is not indulging in much of that sort of mouth-wash. He is no rhetorician, but he is striking the note of reality in almost every group in which he appears. His words to the journalists of London were no exception. To them he quoted the ideals of Scott, the great editor of the Manchester Guardian, as to how a newspaper should be conducted. "Fundamentally," the premier reminded them this superb craftsman had said, "it implies honesty, cleanliness, courage, fairness, the sense of duty to the reader and the community. The newspaper

is of necessity something of a monopoly, and its first duty is to shun the temptations of monopoly. Its primary office is the gathering of news. At the peril of its soul it must see that the supply is not tainted. Neither in what it gives nor in what it does not give, nor in the mode of presentation, must the unclouded face of truth suffer wrong. Comment is free but facts are sacred. Propaganda, so called, by this means is hateful. The voice of opponents no less than that of friends has a right to be heard. Comment also is justly subject to a self-imposed restraint. It is well to be frank. It is even better to be fair." Then Mr. Baldwin added his own comment: "As one who has read newspapers all his life, I could imagine no higher ideal that a great profession could live up to, and I think I understand sufficiently the spirit of the true journalist to realize this, that whatever his political and social views may be, he feels and he knows in his heart that the presentation of facts in such a way as to mislead the public is not journalism but it is prostitution." For some months *The Christian Century* has been trying to awaken the press of the United States to a realization of the precarious social situation in which it now stands. Almost every essential thing that we have tried to say is compressed in these brief quotations from this British editor and this British premier.

Tipping the Preacher For Personal Service

SHOULD a preacher take fees for weddings and funerals? Dr. Karl Reiland says no. In a sermon at St. George's church, New York, in which he denounced tipping in all forms, he astonished his hearers by placing the clergyman who accepts fees in the same class with tip-taking waiters and taxi-drivers. Modern pastors Dr. Reiland compared with Elisha's grafting servant who plotted to get, and got, the gift of the Syrian officer which the prophet had refused. And is there not some truth in this? Acceptance of fees for personal service, for which rates are not fixed, by one who is supposed to have his living otherwise provided for, cannot but denote loss of self-respect. The difficulty is that many pastors are not paid a living wage. Their wives must depend on wedding fees for what few clothes they have. It is lack of salary, more than abundance of tips, that robs the small-town preacher of self-respect. When his salary becomes adequate, he is likely to have pride enough to quit accepting such fees.

Electoral Reform In Japan

THE JAPANESE HOUSE OF LORDS has as last yielded on the matter of universal manhood suffrage. The belated state of political democracy in the island empire is well exemplified in the tardiness of this reform. Even now it is confined to males of twenty-five years of age and over. The Latin nations seem belated to be only just now taking steps to give women the vote, yet Japan is only arriving at manhood suffrage. This is not due to the illiterate character of the Japanese people. A larger percentage of them can read and write than in most Latin countries. The late mikado promised that there would not

be an untaught child in his realm when his reign closed, and he very nearly realized that ambition. A nation can change its institutions in a generation, if it is a matter of conforming to those which enlightened mankind has made universal, but it can do it only when the generation in power puts the idea beneath the change into the instruction of the children. The older generation in Japan put the idea of material re-equipment into the instruction of their youth, but they clung to their ancient political traditions of a reverence almost religious for the mikado and the genro. Thus Japan has remained where England was two hundred years ago, so far as relative power in lords and commons is concerned, and the monarch and the genro have been supreme. The genro are elderly heads of the old feudal families and do not hold official position, but no grave official move is made until they have held council and approved. This illustrates how tradition and a certain intangible spirit of loyalty is more powerful than individual judgment. Democracy must not expect too much from the increased millions of electors in Japan. It is said of the average Englishman that after even these centuries of more or less democratic evolution he "does dearly love a lord." Thus do ancient ways remain to govern. Multiplying Japan's voters by four will not immediately make Japan a democracy. The jury system is not yet in vogue there. A commission of jurists has been appointed to study its working in various lands preparatory to its introduction. Japan is only well started on the road to democracy. It should be the concern of Americans to see that nothing in our national conduct can be seized upon by the reactionaries in Japan as an excuse for opposing the democratic movement in that country.

Dr. Moffatt in America

TO THOSE who have been privileged to listen to Dr. James Moffatt, of Glasgow, during his speaking tour in this country, there must have come with renewed force a sense of the peculiar power which a Scotsman carries into the pulpit. Dr. Moffatt is not at all the type of preacher who might be expected to grieve American audiences. He has a professorial forefinger which is apt to start wagging with the announcement of his text. He has a way of rummaging through his notes, turning the leaves rapidly, so that his hearers wonder whether he is going to continue his extempore method or come down to the reading of his much-fingered pages. He drops his voice so that absolute silence is required if he is to be heard beyond the first rows. But when he stops speaking there is that involuntary movement through his audiences which betrays hearers coming out of a captivity of the mind into which they were unconscious that they had been betrayed. Dr. Moffatt's tour has been singularly productive, especially in his demonstration to American preachers of the effectiveness of the expositor. His addresses and his sermons have been, almost without exception, nothing more than a series of explanations of the inner meanings of Biblical passages, offered with utmost simplicity by a man who gives the impression

of having soaked himself in the scriptures. The response has proved how large a human need preaching of that sort still meets. Astonishment at the range of Dr. Moffatt's scholarship has given way to gratitude at his demonstration of the possibilities of expository preaching. If any large number of those who have heard this Scotch professor should profit by his example, there would be added to American preaching an element of solidity in which we stand of need.

The Preservation of American Traditions

ALIEUTENANT-COLONEL somebody or other recently told the Kiwanians of Chicago that there are more than a hundred thousand bolsheviks in their city and that Jane Addams "is a dangerous woman and is striking at the heart of her country." The Kiwanians, so we are told, gave the colonel a rising vote of thanks, and little enough it seems for information of that kind. But we refuse to tremble, at least this morning. Chicago may be heading for the demnition bowwows, but there has just come evidence, unshakable and irrefutable, that New York is still safe for democracy and the faith of the founding fathers. For New York, exposed to the hordes of Europe, insulated by the Hudson from contact with the rest of the United States, supercilious and sophisticated, New York has just voted that its favorite dish is corned beef and cabbage! Corned beef and cabbage triumphant in the home of the "a la" menu and the cover charge; in the land of the head waiter and the hat check bandit! Who now can hold a doubt as to the permanence of American institutions? For if New York, in this hour of test, proves herself thus unequivocally and beyond peradventure 116 per cent American, what need is there to fear for the rest of the country?

Guides for the Churches of South America

WHAT DID THE MONTEVIDEO CONFERENCE of evangelical workers in South America accomplish? The question is being asked insistently. It will be a long time before it is fully answered. In the meantime, the churches of the northern continent will do well to ponder some of the recommendations adopted in the recent gathering. Most spectacular, possibly, was the decision to subordinate denominational distinctions in church names in the future. All churches are to be "evangelical" in the future: the evangelical church of Brazil, the evangelical church of Chile, and the like. Then, if it is desired, the Presbyterian or Disciple or Methodist tag can be added as a sub-title, printed in small type and in parenthesis. As a gesture toward unity, this is all to the good. To it should be added the decision to form church federations in the several Latin republics, and to put out church hymnals and books of Christian devotion to be used by all congregations alike. The plans for the broadening of the educational base of this evangelical ministry

will also receive hearty approval. And, finally, there is cause for rejoicing that these young churches, which might have been forgiven if they had become absorbed in the problems of their own existence, should have recognized their responsibility for the making of a warless world. The peace pronouncement of the evangelical churches of South America bears study: "Christ calls us to universal brotherhood. Peace in industry and among nations, economic security for all, the elevation of the classes without opportunities, the development of backward races, the enrichment of all peoples by the free interchange of scientific and spiritual discoveries, the complete realization of our highest human possibilities—all await the recognition and practice of universal brotherhood. We therefore call upon all Christian forces to purge their hearts of all suspicion, prejudice and selfishness; to begin now to treat all men as brothers; to foster the spirit of good will in schools and churches by voice and by pen; to challenge all sources of discord between national and international groups; to establish such personal contacts with men of different faiths and social status and national affiliations as shall become a leaven of brotherhood all over the continent; to study sympathetically the activities of men and women in other lands, in order that knowledge may banish suspicion; to become leaders at home in the development of a conscience whose touchstone is the golden rule of Christ."

The Church's First Duty At the College

THERE IS APPARENT just now in many quarters of church life a feeling of responsibility in regard to the college student. From the upper reaches of denominational planning to the boards of deacons of congregations alongside college campuses it is being said over and over that "something must be done for the students." Something is being done. Certain denominations have worked out quite extensive programs, ranging all the way from the employment of college pastors to the establishment of schools of religion, in which class work is done worthy of regular college credit. All of which is to be praised. It is not yet clear, however, that the churches are recognizing their first responsibility to the student. The habit of most ecclesiastical minds, presented with a new problem, is to cast about for some new organization wherewith to function. In the case of the colleges, this has frequently led the churches to believe that, if they could only secure the right sort of a doorbell punisher, the right sort of a social mixer, to draw the young people into the churches of the denominations in which they have grown up, they would be well started on their way toward a solution of the student problem. Or, where the solution has not been sought in terms of a student worker, it has been in terms of a student organization, a guild of young Episcopalians, a league of young Methodists, a club of young Disciples, or the like. And this, while well enough in its way, seems to us clearly to

dodge the first responsibility of the church in the college town. That first responsibility we feel to be, without any doubt whatever, the placing in the pulpit of the church on or near the campus of a prophetic voice. Effective service for the college student by the church begins there. Until that requirement is met, not much of lasting value is possible. After it is met, almost anything else is possible. But, as you think of the college communities which you know, in how many have the churches, for all their expression of concern, and for all their expenditures, met this first requirement?

Welcome Home to a World Traveler

THE FAMILY OF READERS of The Christian Century will wish to join with the editorial board in welcoming back to this country our senior contributing editor, Dr. Herbert L. Willett. Dr. Willett's latest trip around the world is but another leg in the journey which he has been making, with a few pauses for breath now and then, ever since he entered on his career. We anticipate, however, unusual value from his latest circumnavigation of the globe, for it has afforded Dr. Willett glimpses of an unusually intimate sort into the life of many nations at an hour when those nations are being stirred through and through. As these words are written Dr. Willett is somewhere between the Atlantic seaboard and Chicago. Before the next issue shall go to press he is expected to return once more to his former haunts, and to take up again his work on this paper and in the faculty of the university of Chicago. It will not be difficult, we know, for our discerning readers to mark the fresh access of energy which is bound to come to these columns with the return to active service of this member of our staff who has always found here such an eager audience.

A Summer School Which May Start Something

ATTENTION has already been called in these columns to the plans of the Fellowship for a Christian Social Order in conducting a conference on economic, political, racial and international problems at Olivet, Michigan, throughout the month of August. The notable group of leaders whom Mr. Kirby Page has induced to come there makes it certain that those who secure membership in the group will have an awakening and vitalizing experience. Now, however, comes the announcement that Olivet is to have a school within a school; that from August 10 to 22 Mr. J. Stitt Wilson is to conduct a course in "Creative and Humanistic Education" for college students. It is not necessary to introduce Stitt Wilson to American college students. There is more likely to be doubt as to what is meant by creative and humanistic education. Mr. Wilson says that it means the discussion of such topics as these: The education and plasticity of man; the principle of dimensionality in the study of man and his education; read-

ings from Korzybski and Keyser's "Mathematical Philosophy"; and the facing of questions such as these: What are the rights of the instinctive life as over against any educational process? What are the advantages and limitations of intellectualism? Why is the moral and spiritual objective in higher education neglected? Do we know what kind of a product we ought to secure in education? Is that product a chimera, or a possibility? Is Benjamin Kidd's idea of education under "The Emotion of the Ideal" a practical program? Can we seriously undertake through the educational process to release the intellectual and spiritual leadership necessary for the creation of the new social order? Can our whole educational process be so reformed in curricula, method, and objective as to create the constructive time-binders, the true citizenship of a new era for mankind? The reader may make of such questions what he will. But if he knows Mr. Wilson, and thinks of him discussing them with a group of present-day college students, he will see in this Olivet school a chance for a stirring that will be felt on many a campus next fall.

Mr. Coolidge Admonishes Naval Fire-Eaters

CERTAIN PARAGRAPHS from the President's speech to this year's graduates of the naval academy at Annapolis must have furnished a text for conversation in many an officers' mess. And it is reasonable to believe that this talk has not all been pitched in tones of enthusiastic approval. For Mr. Coolidge, after saying much the sort of thing expected on such an occasion as to the place of the naval officer in defending the liberties of his country, went ahead to hand a stinging rebuke to the man in uniform who goes about stirring up trouble. "I feel that the occasion will very seldom arise, and I know it does not now exist, when those connected with our navy are justified, either directly or by inference, in asserting that other specified powers are arming against us, and by arousing national suspicion and hatred attempting to cause us to arm against them," said the President. "The suggestion that any other people are harboring a hostile intent toward us is a very serious charge to make. We would not relish having our honorable motives and peaceful intentions questioned; others cannot relish having any of us question theirs. We should not forget that the world over, the general attitude, and one of the strongest attributes of all peoples, is a desire to do right." It is to be hoped that the fire-eaters who have been trying to put martial ardor into our chambers of commerce, luncheon clubs, and the like, will read, inwardly digest, and act upon the admonition. Even more important was Mr. Coolidge's clear delineation of the basis on which enduring peace at last must rest. It is all well enough to declare for adequate defense, and probably no President, speaking under such circumstances, would, at this stage in national history, omit such passages. But it is an earnest of the better days to come when the chief executive goes on, as Mr. Coolidge did at Annapolis, to repudiate force as a basis of peace, and to show that he understands

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that peace rests finally on good faith and nothing else. It is "peace through reason rather than force" which Mr. Coolidge has come to see is the only stable peace. And the hope of this peace lies, not in the writing of elaborate instruments, depending finally on the sanctions of force, but in the fact that the "dominant traits of mankind are truth and justice and righteousness, and that the appeal to reason must ultimately prevail."

Act Now Against Militarism!

DO YOU KNOW where your governor stands on the issue of devoting Independence day to a national mobilization? Does your governor know where you stand? If not, why not?

President Coolidge has said that the matter is in the hands of the governors. He has emphasized the fact that state participation in this national mobilization is "entirely voluntary." Your governor can choose for your state whether it is to continue in America's historic ways of celebrating the national birthday, or whether the day is to be made into a display of our ability to whip the world.

The Christian Century is trying to find out where the forty-eight governors stand. Some of them have made up their minds. Most of them have not yet done so. They evidently wish to follow the desires of their constituents. Does your governor know what your desires are? Let him know today!

Remember: If mobilization is generally carried through this year, following last year's muster, an annual goose-step day will be as good as established. If you are against American militarism, the time to act is now.

Shanghai Madness

WHATEVER THE OUTCOME of the rioting in Shanghai may be, it is already clear that affairs have reached a state of desperate seriousness in China. For the last ten summers China has experienced civil war. Ambitious generals have launched their personal armies against each other; held their brief hour in the public eye; collected the tribute of brief power; then retired to obscurity. The mass of the Chinese have been little affected. But this is not the story of 1925. The struggle this summer is not a personal one between irresponsible, local military freebooters. It is a struggle between Chinese and the nationals of other lands. It is a dramatic hurling into the open of the racial and political issues which have been brewing in the far east. It may, for the moment, be checked. It is not likely that it can be permanently dissipated. The trouble which has broken out in Shanghai is likely to involve all China, if not this year, within a few years. It is indicative of the bitter racial contest now menacing the peace of the world.

So far, reports from China as to the troubles in Shanghai and elsewhere have been fragmentary. Moreover, they have borne the marks of "official" interpretation. Beyond

the short dispatch, carried by only a few newspapers, that American missionaries in Shanghai have demanded an impartial investigation into the causes of the rioting there, few indications have come through that there might be two sides to the present story. The picture, as sent by the newspaper correspondents, has been uniformly one of irresponsible Chinese students, stirred by paid Russian agents, wantonly attacking westerners, and then continuing to threaten a little band of whites, who are standing with their backs to the wall, resolved to uphold the traditions of their color until warships and marines can come to their aid. It is too early to say without qualification that this is a false picture. But there are many hints that it is not wholly true.

A careful reading of all the reports printed since rioting started in Shanghai shows, for one thing, that the original cause of the trouble was a strike in a cotton mill. We do not yet know why the strike took place, nor why some of the strikers were arrested, nor what the sentences were that were passed on them. These facts seem to have been of too little significance, in the eyes of the correspondents, to merit cabling. Yet it was because of these facts that a crowd of students gathered to demonstrate in front of the police station in which the court sat to pass sentence; it was into this unarmed crowd that the police fired, killing some and wounding others; it was because of this killing that the troubles have come to a head.

The only thing that is positively known as to the strike out of which the Shanghai riots have grown is that it was taking place in a cotton mill owned by foreigners—probably Japanese. Conditions in Chinese mills have been notorious all over the world. With eighty per cent of the workers women and children under fourteen years of age, with a wage scale pitifully small, with some mills running double twelve-hour shifts and others single shifts of as long as fifteen hours, these mills have squeezed enormous profits out of a merciless exploitation of their operatives. As a result, the last three years has witnessed the birth of a Chinese labor movement, bringing strike after strike into the industrial order of the country. So terrible have been the conditions that the workers have won a large majority of these strikes. In fact, for a year past the operators, alarmed for their easy and indefensible profits, have been insisting that drastic steps be taken to curb the gathering power of this labor movement. It has, of course, been labeled as a child of Moscow.

At the same time, humanitarian forces—mainly Christian—have begun an agitation for an improvement in factory conditions. In Shanghai this movement, after a year of careful investigation, resulted in a proposed addition to the by-laws of the municipality, under which child labor in the cotton and silk mills would have been prohibited. It is to be remembered that Shanghai is not under Chinese control. As an "international settlement" it governs itself through a municipal council, composed of foreigners, and under laws adopted by the foreign taxpayers. There are 40,000 foreigners, including Japanese, thus exercising rule over about 1,000,000 Chinese. When the law that would have abolished child labor in the mills came up for action, it was defeated, not by open opposition, but by enough foreigners staying away from the taxpayers' meeting to prevent

the assembling of a quorum. This took place a little more than a month ago, and must have seemed, to many Chinese, notice that the foreigners did not intend to improve the conditions in their mills if they could prevent it.

Consider, then, the situation as it existed in Shanghai at the close of May. Nearly half a million Chinese were at work in various industries, many of these under foreign control. They were at work in territory under foreign control, although there had been no formal transfer of sovereignty and the fiction of Chinese independence was still being maintained. They had become convinced that the foreign factory owners did not intend to improve laboring conditions, admittedly bad. They went on strike. Some disorder must have followed. (We do not know this as yet. It seems, however, reasonable to suppose.) When these Chinese workers went on strike, foreign police stepped in, at the call of foreign owners, and haled some of the strikers before the mixed court of Shanghai.

The mixed court is a court in which a foreign and a Chinese magistrate sit side by side to dispense justice in local complaints. Theoretically, the Chinese magistrate bears an equal part with the foreigner. Actually, the foreigner does the deciding, and the Chinese assents to the decision. This foreign magistrate, it should be said, is a member of the staff of one of the foreign consulates. Before this foreign-dominated court the Chinese strikers were tried, convicted, sentenced. What the sentence was we do not know. It was heavy enough to arouse the indignation of the students in the schools of the city, who are just now in a period of intense nationalistic self-consciousness. These students gathered in large numbers to demonstrate against the verdict.

The Louza police station, where the mixed court meets, sits back from the street, in a compound of its own, and is approached by a fairly narrow entrance, which may be closed off at any time by heavy iron gates. Behind these gates stand field guns, as well as police armed with rifles. The students were in the street outside these gates. It is alleged that they sought to rush the station. Chinese deny this. At any rate, foreign policemen—Sikhs from India, acting under the command of British police officers—fired into the crowd, killing about a dozen students. The note presented to the foreign legations in Peking by the Chinese authority states that these students were shot in the back. Whatever the fact, they were shot, and by foreigners. And, let it again be said, they were unarmed. It is a capital offense for a Chinese to carry arms in the international settlement of Shanghai.

When resentment flamed out, foreign militia, who are always in training in Shanghai, were called out. As these were not felt to afford sufficient protection, foreign marines were landed. Foreign warships are reported to be concentrating on the city. The foreign community control of Shanghai has proclaimed a state of siege; the legations in Peking have named a committee of foreign attaches to determine the responsibility for the outbreak. Foreigners are manning the necessary tasks from which Chinese have withdrawn. About 250,000 Chinese workers are on strike. Initial disorder has, for a time at least, given way to an attempt by economic pressure to bring the foreign community to its knees.

It is absurd to see in such an outburst as this only another evidence of the machinations of Moscow. We do not doubt but that Russia is able to contemplate with some complacency the sight of Chinese rising against the political and economic pretensions of other nations. It is probable that certain Russian agents have helped matters to a crisis. But all the Russian agents in the far east could have done nothing had not the other foreign nations given them plenty of grievances on which to play. The Shanghai explosion comes as a result of a mounting exasperation, particularly on the part of the young Chinese, as they have seen their country exploited both politically and economically by other states. And the most significant feature of this exploitation is the unanimity with which Chinese of all groups have sided with the students. Not since the Japanese presented their twenty-one demands in 1915 has there been an issue on which the Chinese have been able to get together. The firing on the students of Shanghai by foreign police has served to fuse all Chinese partisans into a single body of protest.

Six months ago *The Christian Century* published an editorial in which, after mentioning certain minor disturbances that had taken place in the school supported by Yale university in Hunan province, it said, "The anti-Christian agitation of 1922 is likely to burst out again with a violence to exceed its former expression, and in much more unexpected quarters." That foreboding has, alas! proved too well founded. The outburst has come, and it is a worse outbreak than any which has gone before, because it represents a possible beginning of racial conflict. The issue has enlarged from the religious one to the larger economic and racial one which has, in fact, been at the bottom of all the agitation which has gone before. This is a cloud much larger than a man's hand. It may mean that the failure of the west to deal generously and sympathetically with the east will force the anti-occidental feeling into a specific movement within the next few months. The grave nature of such a development needs no explanation.

The seriousness of the situation which thus confronts Christian missionaries in China can hardly be exaggerated. For months the anti-Christian agitation among students has been insisting that Christianity is nothing more than a religious mask for the economic and political imperialism of the west. With China in the desperate mood suggested by the Shanghai riots, it is clear that Christianity must divorce itself from any suspicion of such a relationship if it is to have any part at all in the further forming of the new China. It may be that the church's hour of visitation is already past. It may be that the firing on Chinese in the streets of Shanghai will prove the final persuasion needed to commit the present student generation to a policy of militant nationalism, in which an international religion with western antecedents will be permitted no part. The chance to present Christ to the youth of China may have vanished when the smoke drifted away from the muzzles of foreign police rifles. Certainly, if there is any hesitation to make the break clean between the commercial and political aims of the west and the aims of our religious enterprise, there is no chance to win back the confidence of the already suspicious Chinese. It remains to be seen whether even this break—if the missionaries have daring enough to make it—can undo

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the damage which this firing in China's streets has already done. And, despite all the explaining that will now be done, the students are sure to remember one fact—it was the foreigner who opened fire.

Thoughts After the Sermon

XI.—Dr. Tittle on "Evolution and Religion"

AS I LISTENED to Dr. Tittle preaching from The Christian Century's pulpit in last week's issue, I thought I heard the voice of youth, pleading for its own right to think, and to come to the presence of God by a pathway congenial to its own feet rather than by that pathway in which the fathers had been accustomed to walk. Dr. Tittle, I understand, is the youngest preacher in the list of twenty-five pulpit masters selected by the vote of nearly twenty-five thousand fellow ministers in all denominations in all parts of the United States. He is, they tell me, only thirty-nine years old, but has attained such distinction in the pastorate of one of Methodism's most prominent and strategic pulpits that his name stands unembarrassed in the company of those giants of long experience, such as Jefferson, Cadman, Gordon, Speer, Matthews and the rest.

Naturally, therefore, I listened to him with a certain piquancy of attention—such as youth always commands when it stands in a place of power or leadership—to catch if I could a distinctive note characteristic of the new generation of preachers. I confess that I was a bit disappointed when the preacher announced his subject. I imagined that I could guess pretty well what his treatment would be like, on what side his vote would be cast, and what his reasons would be for his vote. I am much more interested to hear what the new generation of preachers has to say about the old verities of our faith than about the new problems which modern science has created for us. Suppose this typical preacher-product of modern schools had chosen to speak to his Christian Century congregation on prayer, or the spiritual life, or faith, or the life hid with Christ in God, or the atonement, or sin, or conversion, or the immortal hope, or conscience, or the Holy Spirit, or divine providence, or any other concept which has woven itself into the web of our historic and universal Christian experience, what light and help, I thought, would his sermon bring to us!

When youth speaks on these themes my attention is always riveted on what it has to say, because I, modern enough in my sympathies and point of view, cherish with deep conviction the belief that there is something priceless here which is in danger of being lost on the one hand by the wooden dogmatism of orthodoxy and on the other by the disillusioned timidity of intellectual liberalism. I listen eagerly, anxiously, to the voice of representative youth if haply I can hear not merely some new thing, but the age-old mystery incarnate in Christ, which still transcends our formulas while it lures and haunts us in his company. I am profoundly concerned lest the younger generation of preachers may not have caught the really structural notes of this timeless experience of religion,

without which religion is no music at all, but only a medley of broken motifs. So when youth speaks I listen for that ageless truth like one who holds a shell to his ear to hear the deep, distant moaning of the sea. I say, when youth speaks. I am not so much concerned about the older generation of preachers. They can be trusted to dwell upon the deeper aspects of life. Experience itself will have pushed them beyond the surface level of merely accurate categories into the deeper levels of life's mystery where only symbols can adequately express and convey the truth. But youth, enamored of science and its mechanistic explanations, may miss altogether the burden of true preaching which as often consists in disclosing a mystery as in solving a problem.

Thoughts like these ran quickly through my mind as I read Dr. Tittle's theme and passed the threshold of his discourse. But they did not tarry long. For the winsome, reverent spirit of the preacher charmed me, and I soon forgot my wish that he had chosen another sort of theme. A tone of authority led me captive. It was not the authority of his position as preacher—that kind of assumption which so dangerously inheres in the preacher's office as representative of the church. It was the authority of a mind oriented in the midst of the facts with which he was dealing, and just as sure of his faith as he was of his facts. Did you mark how quickly he came to grips with his theme? There was no long approach, simply a word of reassurance and then a plunge into the deep waters of his problem. I admire that. It is a gift omitted from the make-up of my own homiletical temperament, and I observe it almost covetously in others. No waste of time. No circumlocutory preparation. Only a word of contact, followed by a quick thrust and a close-grip discussion. That is the kind of preaching, and the only kind, our generation will long listen to.

My thoughts seem to dwell more upon the method of this sermon and the spirit of youth that I desired to find in it than upon the subject-matter itself. I suppose that is because I am the particular listener that I am. I have heard and read many sermons and books on the relation of evolution to religion. Indeed, I suppose I must confess that I have preached my share of such sermons. I suppose that Lyman Abbott did as much as any preacher of the modern era to make this scientific view of the world compatible and congenial with religious faith. But not in the entire range of Dr. Abbott's addresses can I find a discourse more cogent, persuasive and authentic than this sermon of Dr. Tittle's.

Mark well that I am speaking of sermons, not of learned essays or books. Dr. Tittle was preaching to his great congregation of college students. He had their difficulties in mind. And even more, I can easily imagine, he had in mind the disquiet of the older members of his parish who have come up to the problem not by way of the classroom and the disciplines of systematic study but by way of rumor, so to speak, at second hand. To these men and women, lay-minded so far as technical scholarship goes, the question is not merely one of believing or disbelieving the evolutionary theory. It is a more serious question than that. It takes the form of wondering whether evolution and faith can reside together in the same mind.

If evolution comes in, must God go out?—that is their question. They see the rising tide of universal scholarship flooding the thought of the new generation with a science drawn from these evolutionary springs. They cannot but wonder with deep solicitude whether this flood does not mean the submergence of faith. How shall they be reassured? How shall they be comforted?

Plainly it is difficult if not impossible to build up in their thought the detailed and comprehensive proof of evolution which Dr. Tittle's student constituency builds up in classroom and laboratory. Yet here they sit at worship side by side with their student sons and daughters. How shall they be edified on a theme so far-reaching and complex as this? There is only one way. That is by being assured that, whatever their own doubts and difficulties may be, there are those who know the facts and who also keep the faith. They could not listen to Dr. Tittle's testimony as to the credibility of evolution without a certain conscious shaking of their traditional ideas. But more important than that, they could not listen to his testimony of a stout and undisturbed faith in God, in Christ, in the holy scriptures and in the religious way of life without saying in their hearts: Whether evolution be true or not, the foundation of God standeth sure. It is not so much the proof that he brings but his own intelligent testimony, uttered in love and reverence, that gives a minister's word on these questions pertinency and power.

THE LISTENER.

Plenty of Bananas

A Parable of Safed the Sage

B ELOVED, thou canst take a Party around the world, and show them Little or Much, and it shall prosper with them and with thee if thou Feed them well. Every party that doth travel abroad is a success if the Eats are good, and no Knowledge or Kulture that is to be gained by Travel can compensate for a Poor Dinner.

Now, upon a ship, the Eats are usually Good, and they are more than sufficiently Abundant. But it is a relief now and then to get ashore and eat in an Hotel. And I can tell thee where the Hotels set better tables than the Ship, and they be not many. But if a man shall say, I desire a little Variety, then may he eat a Dinner at the Washington at Panama, which belongeth unto the Government of the United States, and he will depart with an enhanced opinion of the management of his Government. But such hotels be few. And I can name many that double the price for Tourists and cut down the Menu.

Now there is an hotel in a far-away land, where they undertook to feed Six Hundred American tourists for a fixed price, and I think they intended to retire from business thereafter and live on the profits of that one meal. For, though they were well paid, the portions were exceedingly small, and everything was cold except the Ice Cream. And when their food gave out then did they bring in Great Baskets of Bananas.

And if thou shouldst say, I desire Fish, then would the waiter say, Yes, sir.

And he would disappear. And if he ever came back, it would be with a Basket of Bananas.

And if thou shouldst say, I desire some of the Roast Beef which is printed upon the Bill of Fare, then would he say, Yes, sir; wilt thou not also have a Banana? And he would give thee the Banana and thou wouldst see him no more till he appeared for his tip.

Now I have known men whose Ideas are of this sort. They have a very small stock in trade save for some Hobby, and they Perpetually Bombard their defenseless fellow men with that one idea. And thou canst not steer them into any other channel so that they may be required to furnish thee with some thought for which thou mightest care. It were better to have Bananas than no food, but there cometh a time when too free an offering of Bananas may imply a lack of anything else.

VERSE

Love the Magician

LIFE ordained defeat and loss;
Pride rebelled and cursed the cross;
Faith was brave, but felt the wrong—
Love transformed it into song!

THOMAS CURTIS CLARK.

Provincialism

IJUDGE all the Dagoes by Tony Cattini,
I judge all the Japs by the one that I know,
I judge all the Slovaks by Moritz Koppini,
I judge all the Chinks by my wash-man, Wing Po.

I judge all the Spaniards by Pedro Garcia,
I judge all the French by Alphonse de Bernard,
I judge the Egyptians by Ibin Ben Kia,
I judge all the Hindus by Boma Singh Kard.

I ain't travelled far from the place I was born in,
But I've seen the world, for it's all come to me;
Some odd foreign face I meet up with each mornin'
From countries way off, beyond the deep sea.

You can't tell me much about these strange races,
For ain't I seen all of 'em, right in this town?
I know their queer dress, and their funny shaped faces—
White, black, red and yeller, and lots of 'em brown.

They're diff'rent from us, and I'm blamed ef I like 'em;
They talk in a lingo you can't understand;
They make me so mad that I most want to strike 'em,
Why didn't they stay in their own foreign land?

Of course, they may have me in close observation,
To find out what kind of a man I may be;
But how can they know of our glorious nation?
I wonder if they judge my country by *me*?

AUBERT EDGAR BRUCE.

“What Is 100 Per Cent Americanism?”

By Gaius Glenn Atkins

IT IS A SHOP-WORN THEME but there is something persistent about it for all that, especially if you make a question out of it. A period is a dogmatic sort of punctuation mark, but a question mark is open-minded and enquiring. Its policy is the “open door.” 100 per cent Americanism has been needing a question mark after it for a good while now. I can almost hear it saying: “You made a battle cry of me, you used me for your passions and your prejudices, you made me a test and judgment bar and a slogan and a trade mark, and now that I am quite worn out you are scrapping me. But you have never asked what I mean.”

John Mott is reported as saying that he found, all the world around, two words in constant use: America and Jesus Christ. I wonder if, since Rome cast her mighty spell upon the peoples, any name has so stirred the curiosity or the longing or the unrest or the imagination of all men everywhere as America—and particularly in the last ten years. Americanism, as far as we here in America are concerned, is an abstraction of the national self-consciousness so created. But it is no abstraction at all, it is a “complex” as tangled in the rootings of it as a piece of sod.

A national complex is always a tremendous and persistent thing. It creates and directs national policies; it subdues education to its own purposes; it lives in literature; it is reborn with each generation and the reactions of it upon ideals and character are unbelievably deep and far reaching. When a national complex like ours has a continent to be rooted in, and a hundred million people to be shaped by it and project it into world affairs with a boundless confidence in their self-sufficiency and destiny, we have a force almost beyond calculation.

I.

We Americans take Americanism for granted. Barring a book or two on the American Mind in literature and the contribution of thirty enquiring souls on Civilization in the United States, and such studies of us, friendly or otherwise, as the casual visitor has been contributing since La Rochefoucauld and Harriet Martineau, and the monumental work of Lord Bryce—who studied mostly our machinery—there has been surprisingly little enquiry into those essentials of Americanism which underlie and unify the complex elements of our national life. Perhaps this can never be done for any people till they are finished, the actual life of a nation being always too various in the force and direction of it for any definition, or else so much in flux that today's definition has no value tomorrow. “100 per cent Americanism” is no exception.

The war-engendered uses of the phrase have no longer any practical significance. The partisan and prejudiced and propaganda uses of the phrase are even less worth considering. It is too big to be used for little purposes and a man or a group has no more right to claim a monopoly of it for the furthering of self-interest or the confounding of an op-

ponent than we have a right to use the American flag as an advertising device. More to the point, many of the historic meanings of Americanism have no longer the significance they once had. At the birth of the Republic we were a state without a king, in a world of kings; we were committed to an adventure in self-government without a parallel in 18th century Europe, and until well within the nineteenth century we kept that distinction.

The sense of having been pioneers in so tremendous an enterprise has colored deeply all our thought, and our history and current political speech reflect it. But we have now no monopoly here. Distinctive Americanism can no longer be judged by its isolation in the experiment of self-government. What is peculiar to us is the complexity of the elements we have to reconcile in completing what the fathers began. Here we do come in sight of a field for 100 per cent Americanism in which, happily or unhappily, we have no competitors. Our geographical extent for one thing.

Coherency of national life has heretofore—barring China and Russia, unfortunate illustrations just now—been in inverse proportion to territorial bigness. Americanism had from the beginning a continental range which involves far more than extent of territory; it involves contrasted climates and economic interests and such elemental things as have heretofore created distinctive cultures. The dream of subduing a continent to some supreme wealth of unified national life has so greatly possessed us as to explain our national self-centeredness. We have had enough in hand between two oceans to keep us busy; let older nations manage their own affairs, meanwhile keeping hands off here.

But Americanism ought not to be defined simply in terms of vast geographical unity. When the shouting of a convention in Madison Square Garden is heard in a North Dakota farmhouse, and congressmen fly to Washington, distances have no meaning. The very forces which have eased the task of continental administration have destroyed continental isolation. As the seven seas draw near together and a super order of world-wide economic interdependence and stress begin to emerge, 100 per cent Americanism must take account of other nations, just as, sixty years ago, it was compelled to take account of Massachusetts and Texas, or Maine and California.

II.

A second aspect of historic Americanism is its reconciliation of diverse human elements. Heretofore most coherent national life has had at the heart of it some deep unity of race or religion, but America began with new racial groupings and every variety of religious loyalty. There was every opportunity for the contentions between the competitive elements in the older European civilizations to be renewed in the new world, for they all were here with the exception of a feudal nobility. But historic Americanism took a happier line and the makers of the Republic felt rather than reasoned that an America racially embittered

and religiously embattled would be portentously impossible. Deeper still were humane hospitalities to all the hard-pressed elements in the old order—the exile, the banned, the seeker, even the prisoner—in entire confidence that their enfranchisement was our privilege and that we might achieve reconciliations new to history in a new land and under a new flag.

Here was a 100 per cent Americanism, luminous and lonely against old backgrounds of race division, religious strife and class consciousness and the pomp of courts and pride of kings. We wrote the abstract basis of this into the preamble of our declaration of independence—a clause little quoted nowadays—and, as strongly as possible, the guarantee of it into our constitution. It gave us the Americanism of Abraham Lincoln in all its wealth of humaneness and its vast encompassing charity and its glowing belief that Americanism was a failure till it had made a man even of a black slave, and its holy belief that we could do it.

Just here, perhaps, is the richest, most defensible, most prophetic element in our national self-consciousness, and if this should be carried into the world with all the impact of our national force behind it, we might well maintain that America had a mission blessedly all her own.

III.

Historic Americanism, on the whole, has been pacific. It is idle to say that we have a warless record; we have taken part in every general European war since Queen Anne, we have had our own Mexican and civil and Cuban wars beside. But, for all this, the more distinctive currents of our national life have found another channel. We have taken up arms reluctantly and laid them down gladly, welcomed arbitration, and the general course of public opinion has hitherto supported all pacific international cooperation. A man who is a consistent pacifist, in the more permanent sense of that word, has historic American sentiment solidly behind him.

Americanism has always been outstandingly economic and industrial. The exploitation of a continent is a heady business which has colored every aspect of our history. The American soul has been "stained"—in the laboratory not the pulpit sense—by its economic environment. Distinctive policies and controlling economic attitudes have naturally grown out of our economic development. These may be fairly enough called American, though we took over some of them from the English mid-Victorian political economy and share others of them with the super-economic state which is emerging the world over. It would be easier to write the creed of orthodox American economics, with its social implications, than to phrase anything else we believe, and this creed, like all orthodoxies, is intolerantly sensitive to heresies. It has also a proper machinery for enforcing conformity.

But it is very doubtful if such things as these are the finalities of American life. Changing world conditions have gone far toward making some of them less distinctive than they were one hundred years ago, and our own temper and practice are running counter to other phases of them in most arresting ways. We have greatly lost our sense of America as a sanctuary for the banned and the oppressed, and have come to think of it as a birthright to be kept for

the children of the fortunate who are here now, and there is markedly amongst us an attempt to identify Americanism with a gusty militant patriotism which is, unfortunately, common to all western civilization. The banner of 100 per cent Americanism is being flown just now over a good many issues and attitudes which are not at all in line with our most distinctive past.

IV.

If we enquire what Americanism is just now, we face another matter and one concerning which I suppose it is the hardest thing in the world to be clear-visioned, inclusive, and fair-minded. I am still inclined to believe that those thirty mirrors of manners and morals in "Civilization in the United States" are entitled to more credit than they received. If their reflections are somewhat distorted they are still surprisingly true, and if we do not like what we see we ought not to quarrel with our looking glasses. They reflect a variety of interests and occupations and attitudes and moral, intellectual, esthetic and humanistic adventures without a parallel in any civilization, and yet, in the most contradictory way, an excessive standardization of opinion and method.

Whether or no we have achieved that fine inner unity which grows out of long living together and a treasured source of rich experience borne of the centuries and mel-lowing literatures and an art which both creates and reflects the soul of a people, we have at least a uniformity imposed from without which levels down and levels up and makes us all alike. We wear the same clothes, ride in the same motor cars and, just now, vote pretty much the same political ticket. We read the same books, go to the same movies, and get our knowledge of the world from the same newspaper syndicates. We are fiercely individualistic and strangely wanting in individualism, and we are projecting this standardization of method, machinery, products, attitudes and sense of values around the world.

The driving force in this immense process of standardization is more nearly economic than anything else. We share this with western civilization generally; it is a phase of contemporaneous history. But a great group of contributory forces have combined to give an outstandingly economic and industrial character to American civilization. Business motivates our life to an arresting degree, controls our public opinion, dictates our policies and colors our entire outlook. If we look to the sources of the driving uniformity of national life we find them here more than anywhere else, and the very forces which should correct this tendency are in the grip of it.

Present day Americanism is standardized in mind. It is intolerant of criticism, impatient of analysis, apparently reluctant to think things through. Education is as standardized as our great factories and we are standardizing religion. We feel from time to time the hard edge of intolerant majorities; a hot haste to make all folk alike and to make them just what we are now, and to bless them for conformity and ban them for non-conformity, is the hall-mark of almost every enterprise. And we have coined a word for all this; we call it Americanization.

The results of the whole process seem to justify it. We have prosperity and luxury and a heady sense of world

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prestige and a fascinating mechanism of life and a growing splendor of material accomplishment. London is grey and Paris time worn in the shadow of the lights which illumine the golden towers and lofty pride of the sky scrapers of New York, and yet one may still wonder and question. Standardization has its perils. When national life becomes, as it were, a flux of ore run into a mold and hardened down, instead of a tide of life restless, measureless, throbibly vital, it is dangerously in the way of setting premature limits to its own growth.

Moreover, you cannot standardize the more subtle and spiritual elements in the life of any nation; they are always escaping your forms. You cannot advertise them or make a merchandise of them; they are too instinct with life. And, deepest of all, we may wonder also whether the present American trend toward a civilization of power, alluring as it is to our imagination and rewarding as it is in pride and station and possession, is what we ought to rejoice in or continue to further with all the energies of our measureless strength.

V.

I have a slowly growing shelf of books dealing with dead and living national cultures. They put Babylon and Greece or Rome or England or France and all their centuries and the travail of them between cloth covers; wine-presses in which, by some last turn of the screw, what made the dead what they were and the living what they are is pressed out. Then we see clearly enough, of vanished civilization at least, how their essential entirety was not in policies or diplomacies or legions or triremes or commerce or trade or any external thing, but in the conduct of the human enterprise and their commerce with ideals and their realization of enduring values.

Here is the region in which we are to seek the richer meanings of our national life, and the standard by which to test our contemporaneous tempers. 100 per cent Americanism will one day be seen to be American humanism and the spiritual wellbeing of her life. It will have little to do with Washington or Wall street and everything to do with the souls of her people and their homes, the beauty and gladness of the lives of her children, her art and her songs, her faith, her worship and her common wealth.

As we approach this understanding of national life it becomes no longer an enquiry into historic trends and contemporaneous conditions; it becomes rather a question of controlling idealisms. Our real task is not so much to ask what we were or what we are, or least of all to fly a great name over little divisive causes and embittered factions, as to begin to think together in more humility and with greater earnestness about what we ought to be.

True enough, what we are to become will be, by the drive of forces which will not be denied and can at the best be but slowly redirected, a continuation of what we have been. But what we have been is not final, nor what we are now. Americanism at its best has always held a free, high-creative attitude toward the future. If this spirit, which is finer than mere optimism, is due in no small measure to the sifted and adventurous quality of our population and our enormous material resource and our geographical position and the distinctive circumstances of our history, it is

no less essential Americanism for these are the very elements which make Americanism. The more searching question is: For what are we going to use them, toward what are we to direct the supremest force and opportunity ever put in the hands of any people?

If the next phase of Americanism is to be simply the gigantic economic drive, the exuberant industrialism of the America of today, and all this shot through with militant self-affirmation, a passion for conformity, the pride of station and opportunity above older and less favored peoples, and a withdrawing of ourselves into ourselves in the name of patriotism, we might, having the most splendid opportunity ever vouchsafed to any people, so misuse it as to make our future history the record of high destiny unfulfilled. But there is a nobler alternative than that.

VI.

The really significant thing in the title of this groping paper is the interrogation point. It cannot be answered in a book or in any studies of what we have been or what we are, save as these reveal great trends of national development which have to be allowed for, as the engineers who have been safeguarding our cities against floods have studied the watersheds of the rivers they seek to control. The answer to that question is still fluid and unformed in the temper and ideals of the American people, and I venture to believe that the arresting finality of the answer lies in the choice we are to make between two great competitive conceptions of national self-realization.

Dr. Jacks is teaching his English-speaking world to distinguish between civilizations of culture and civilizations of power. He is urging what the clear-visioned have always urged: that civilizations of power carry the elements of their own undoing, engendering wearing and finally tragic competitions, while civilizations of culture create a commonwealth of imponderable goods which grow richer as they are shared. Here are the alternatives we face and the road we choose will finally define Americanism. A portentous drive of forces is urging us toward a civilization of power. If we are minded to take that road we have in possession, or prospect, everything that power can offer: wealth, numbers, organizing genius, splendor of material form, the last word in the mechanism of comfort and luxury—all the kingdoms of this world. And yet all this might not save us from finding at the end of that road the disillusionments and final eclipse which have attended every civilization of power since history began.

If we should shift our concern from the establishment and development of a civilization of power to the enrichment and ripening of a civilization of culture—meaning by culture not books and arts and the like, but the realization amongst us of the highest human values—we should be answering the question, "What is Americanism?" not in terms of historic analysis or contemporaneous criticism, but in terms of the release of our whole pregnant force in the direction of a life of the spirit and the good of humanity. In a sentence, we need today a deeper self-understanding and the will and the wisdom to give a happier direction to all our tremendous national force. The question mark with which the theme ends is a challenge to the idealist rather than a theme for a student.

How They Chose the First Fundamentals

By Ernest Thomas

HISTORIC CHURCHES celebrate this year the sixteenth centenary of the first general council of the church at Nicaea. That assembly, meeting in June, 325, marked the first attempt to settle the essential conditions of Christian fellowship based on theological explanations of faith. It is worth while to compare their "fundamentals" with those now proclaimed as such. But more interest may be found in an effort to appreciate the living movement in which that council played a part.

Alongside of the official religions of Greek city states and Roman families there had been growing through many centuries a non-conformist type of personal religion, promoted by voluntary groups, and sustaining by means of elaborate sacramental rites the feeling of communion with savior gods. These cults revealed a remarkable capacity for adjusting themselves to new situations and for incorporating local elements. Towards the end of the third century Roman troops had carried with them to the bounds of the western empire the worship of Mithra, which was rapidly gathering into itself the manifold attractions of many cults blended with semi-Christian elements; and in A. D. 304 Mithra was proclaimed patron of the empire. Seventeen years after, Christianity was proclaimed the state religion. For while soldiers and traders were spreading the worship of Mithra in the west the missionaries of the church were making Christianity supreme in the east. Against the "lords many and gods many" of these cults, Christianity asserted one Lord Jesus Christ. At the dawn of the century it was an open question whether Mithra or Christ would receive the homage of the empire. Then the tendency was toward Mithra and immediately afterwards came the so-called conversion of Constantine, followed by the political triumph of Christianity. Then it was that Constantine, weary of the endless strife of arms on the battle fields, and the strife of tongues in the western church, turned eastward hoping there to find peace. He would build a new capital for the world and make it his home. But ere the new city came into being he was startled to discover that the east was aflame with partisan anger even worse than that of western churches. How had it all come about?

PROBLEMS THAT EMERGED

Quite early in the story of the Christian movement most of the members of the new society had found in Jesus the one Savior God who assured them of all that they most desired. Exuberant satisfaction of the soul postponed all questions about the how or the why. Yet it was inevitable that this implicit trust should feel itself pressed from two sides to adjust itself to other phases of life. Old Jewish traditions had been taken over by the first Christians who, like the writers of the first Christian literature, were of Jewish origin. How was this Savior God, the Lord Jesus Christ, to be related in their thought of him to the Jehovah of the Jews, the creator of the universe? Engrossed in the quest of personal salvation these

Christians had not concerned themselves with cosmic problems, but the questions now intruded themselves. On the other hand, Greek philosophers had achieved a monotheism of a very different kind, a monotheism so pure that it was little more than the contemplation of the abstract Absolute. How was the unconditional loyalty to the "Lord" Jesus to be related to this supreme absolute of Greek philosophy? Second century literature shows us, as Dr. McGiffert has indicated, a general warmth whenever salvation is under discussion, but cold formality in its references to "God"—the Greek, rather than the Hebrew idea, expressed by that term.

Obviously the tremendous devotion inspired by Jesus Christ would brook no second place for its Lord. Profound religious interests were involved. Religious alarm was awakened by the slightest suggestion that the abstract God of Greek monotheism, or even the Jehovah of the Jews was to be so exalted that the Christian Lord should be in any sense secondary. Nevertheless, however religious interests might resist a premature synthesis, the intellectual restlessness of the Greek mind insisted on thinking things through. The matter came to a head at the place where such a climax might have been expected, Alexandria.

ALEXANDER AND ARIUS

Alexander, the bishop of the Alexandrian churches, was now an old man who cherished the tradition that in the name of Jesus every knee should bow. In language prompted by religious feeling rather than by exact thinking he had spoken of Jesus in such words as to suggest that God and Jesus were interchangeable terms. Bishop Temple has recently pointed out the impossibility of believing that the responsibility for the providential order of the universe rested on the tiny shoulders of the infant Jesus. Doubtless Bishop Alexander was just as devout and just as uncritical as the famous New York preacher who has been telling Canadians that when Jesus was on earth there was no God in heaven. As a testimony to our faith in Jesus such a statement may seem satisfactory, but it raises some hard questions. As it happened, Bishop Alexander had a very able man as pastor of his largest and most influential church and his name was Arius. A huge fellow with somewhat ungainly gesture, he was yet an impressive figure; and he pointed out with ruthless logic the difficulties into which the bishop's uncritical devotion would lead them.

The bishop on the other hand, true to the modern type, asked Arius some embarrassing questions, and the guiltless presbyter essayed to answer them. Poor fellow! why did he not avoid such a debate? Clearly enough, either side could win apparent victory by asking posers of its opponent; and the answers which Arius gave were as unsatisfactory as the original words of Alexander. But Arius was now on the defensive, and later developments showed that this was not merely owing to bad tactics. Yet we can well sympathize with the subsequent verdict

of the peace-seeking emperor that the bishop should never have asked the questions; Arius should never have answered them when they were asked; and both parties should have kept the quarrel to themselves when they found themselves in disagreement. But things do not work out that way when uncritical devotion confronts ruthless unimaginative logic. So the row started. It all seems so modern!

The emperor was urgent—he must have a united east to put the quarrelsome west in order. Was it not obvious that a frank discussion in what he called "an open forum" was the most promising method of approach? So let there be a general synod. And it was so. True, scarcely any western bishops came, and in those few it just happened—of course it was mere coincidence!—that the more intimate confidants of the emperor were included. After all, was not this a good time for the practical, sagacious western bishops to show those rhetorical debaters of the east how things should be done?

Where should they meet? Dean Stanley has revealed the fine diplomacy exercised in the choice of the meeting place. Constantinople was not yet built so it could not be there. The next great city, Nicomedia, was a storm center; so it could not be there. But near by, though on neutral ground, was the little town of Nicaea. It was easy of access from all directions and though with limited accommodations, temporary provision might be made. The official attendance was not serious—318 bishops. But each bishop was travelling at imperial expense and brought with him two presbyters and three slaves. So the visitors would not fall far short of two thousand people. The event caused a strange sense of bustling commotion on the Roman highways, and no church in the town was sufficient for the crowds who wanted to be in at the official inauguration. So it seems that the gymnasium was specially trimmed out to suit the occasion.

CONSTANTINE'S PART

The emperor opened proceedings by a dramatic gesture. Throwing back his robe he disclosed a bundle of parchments and papyri. Of course the theological disputants were not going to await the judicial decision of the assembly without trying to enlighten the minds of the presiding officers. They deluged the emperor with inflammatory letters which would show him how grave was the error of the opposing side. We know something of the kind of literature produced in such debate, and much of it is far from illuminating. The emperor wanted to get down to business; so, swearing that he had not read one of the letters, he cast them in succession on to the brazier. Here was a bush which burned with fire and was consumed. Yet the temper of the letters survived and spoke anew.

Most of those present were not vitally interested—they wondered what it was all about. Many of the bishops bore signs of the age now passing from the memory of the young—the age when to be Christian meant imperial persecution, not patronage. They bore glorious scars. Some were there with the gaping socket from which an eye had been torn. Others were shorn of an arm, and others limped by reason of the severing of the tendons of the thigh. Such men would not see their Lord, for whom they

had suffered, accorded any place secondary to the God of the high-brow philosophers or of those old-world Jews. And there were others, like the shepherd pastor of Cyprus, unlettered but pure and passionate in loyalty. Why could they not be left undisturbed to go on with their missionary and teaching work?

ISSUES AT STAKE

But there were others who did care and cared much. There were those who recognized facts of history—clearly enough there had come, at a given historical moment, Jesus whom we had come to know as Son of God. Granted that he was the creator of the worlds, this still left him the first born of all creation. He was not merely one of the rest of us. He stood out supreme. But after all there is but one Eternal, and if the Son were the begotten of the Father there was a time when he was not. Let us frankly face obvious facts, so they said.

But others also had some hold on history. What avails it to say that we have a historic event of the coming of the Son of God to man, if that Son of God is not himself all that we mean by God? However we disguise the matter, either God himself has lived through a human experience or we have just a *tertium quid*—a mediator something between God and man. There you are—either side could make out a very plausible case against the other; but could it give a satisfying synthesis of Eternal God and historic fact? Of course, there were the practical men who hate having a "pain in the head," and they proposed compromise which would let them all get away home speedily.

ATHANASIUS

But there was one young man who would not hear of compromise. Old Alexander had brought along one of his younger sons in the gospel to help him when he found himself out of his depth. And this young man soon became the storm center. A slim short figure, almost a dwarf, but with refined face half hidden in luxuriant whiskers, he is one of Alexander's deacons—Athanasius by name, soon to be spoken of as Athanasius against the world. He is barely twenty-five years of age but goes forth blithely to fight the "mad moon-struck giant," Arius.

Now Athanasius was an evangelist rather than a theologian. But he must have a real gospel—some actual good news about God, and not merely a philosophy of the universe. "Give me," he demanded, "authority to go back and tell my people that God was made man so that man might be made God." It seems strange enough to us to-day—the champion of orthodoxy speaking of man becoming God! Did he mean that God became man only in such sense as one says that man may become God?

One immediately suspects that Athanasius cherished presuppositions which are not shared by many of us. Clearly, when he spoke of the "divine" he did not mean the not-human; and for him "human" does not equal not-divine. For him salvation meant such vital union with God that man shared the divine nature, and if God himself has not come all the way into an actual human experience the way is not open for the common man into the life of God. Athanasius was clear-headed; he knew what he needed, and knew how to state his needs, and then how to postpone other questions.

What did some of the senior men think as they saw the young deacon carrying the debate against the veterans of Syria? Did some Asiatics find themselves ready to resent this domination of the council by Egyptian churches? Such considerations have been known to influence high decisions of church courts, and the facts show that the human nature which we know was well represented in those original councils. When one remembers the youthfulness of the champion, and also notes that he was standing for purely spiritual values against a plausible but mechanical logic, one does not wonder that gusts of religious fanaticism—often engineered by political interests—made the life of this young man one ceaseless struggle. But in the council, sheer force of character and spiritual insight won the great body of disinterested Christian leaders. Between Arius and Athanasius there was no serious difficulty in choosing, and the choice was made. Henceforth, exile alternated with enthronements for the man whose name became a symbol of orthodoxy.

How did it all end? Athanasius, for the moment, sought not a full theory to account for salvation, but such essential facts as assured that God and man actually found unity in the life of Christ. The method of this unity could be discussed another time. But there must be two piers solidly placed on which the bridge might be built at another time. There must be no attenuating of the real human experience and there must be no doubt that real God entered into that experience. So the council declared: "We believe in one Lord Jesus Christ, begotten of the Father, only begotten, that is of the substance of the Father, God of God, light of light, very God of very God, begotten not made, of one substance with the Father, by whom all things were made both those in heaven and those on earth." This seemed clear enough for one end; now for the other. The council went on to speak of this Lord "who for us men and for our salvation came down and was incarnate, and was made man, and suffered and rose the third day." Here

is just as unequivocal a statement of perfect humanity as the former definition was of perfect divinity. "He was incarnate, and was made man, and suffered." The idea of a God suffering was, to the Greek, intolerable, but it was in a real human experience of suffering that, according to Athanasius, God found expression.

VIRGIN BIRTH NOT MENTIONED

Now the formula invites attention because of two features. At that time the western church had its own formula, employed in the baptisms at Rome; and from this Roman creed we find two conspicuous departures in the Nicene statement. In the Roman creed there was no reference to salvation as the meaning of the incarnation, interest was centered rather in the cosmic relation of Christ and God. But the Nicene fathers, intent on evangelism, place this redemptive purpose at the center. But the other change, by omission, is more striking. The Roman creed said that the Lord was "conceived of the Holy Ghost, born of the virgin Mary," and the Nicene fathers totally omitted the whole reference. Why was this? It was not accidental, for was not the supreme Lordship of Christ the point at issue? Was it that the council felt that after their insistence on being "begotten of the Father," and being "begotten not made," and "being of one substance with the Father," any emphasis on being born of the virgin Mary might lessen the sharpness of the statement? Were the fathers fearful that any emphasis on this special birth might weaken the force of their declaration that he "was incarnate and was made man"? However it came about, the fact remains that this council concerned with one problem, the fencing of the perfect incarnation of Perfect Godhead, did omit all reference to the virgin birth! They all believed it as a tradition. But they did not see in it any additional testimony to the lordship of Christ. Athanasius spoke their mind when he declared that "what God did not assume, he did not redeem."

Can Jennings Work Another Miracle?

By Sherwood Eddy

IN THE EVENTS that took place in the recent fighting between the Turks and the Greeks in the near east there emerged a romantic and almost unbelievable tale of an unknown little American, five feet two inches of solid grit, who had survived a terrific attack of tuberculosis, both of the lungs and of the spine. This little man, with the heroic aid of American sailors, the Near East Relief and other agencies, rescued 300,000 Greek refugees, and so won the confidence of the Turks that the near east has been opened to an opportunity for a great co-operative effort undertaken in mutual confidence by Americans and the leaders of the new Turkish republic.

In 1922, when the Greek army was retreating toward Smyrna, the soldiers desperately burned and pillaged the Turkish villages, violated the Turkish

women and carried their own Greek refugees with them to the coast. Thousands gathered in mad throngs along the shore. The Turkish soldiers or fleeing Greeks set fire to the city of Smyrna. Behind the people was the burning city, and before, the open sea. Whole families threw themselves into the ocean; dead bodies were lying in the streets, and it seemed that a reign of terror had begun in Smyrna.

THE EMERGENCE OF JENNINGS

In that hour of crisis, this little hero who had survived his long fight with tuberculosis, Asa Jennings, then acting as a Y. M. C. A. secretary in Smyrna, rose up to save these people. It was on his birthday that he seemed to hear God tell him to get ships and save those perishing refugees. Permission was granted by the

Turkish authorities to take away all the refugees if transportation could be secured in the ten days remaining before midnight on September 30, 1922. The commander eagerly turned the American destroyers into cargo boats to bring food supplies from Constantinople, and tens of thousands were fed in the camps along the shore.

Jennings went to the commander of the American destroyers and asked for a little motor-boat to save the refugees. The commander replied, "Take it and do your damnedest." With this motor-boat Jennings found an Italian vessel about to sail, and offered the captain \$3500 if he would take a shipload of two thousand refugees to Mitylene. Arrived in this port, Jennings found twenty idle Greek ships. He called the Greek governor and general at midnight and demanded the ships to help save their own people. The request was refused on the ground that they could not trust "the unspeakable Turk." Jennings then cabled to the prime minister at Athens, appealing for the use of the ships. All day this was refused. At last, driven to desperation, at four o'clock in the afternoon this little man rose up in his wrath and sent an ultimatum to the whole Greek government. He demanded the ships and threatened to decode his message and tell the world what was taking place. After a meeting of the cabinet, the Greek government cabled, handing over not only the twenty ships but finally fifty vessels, including all the Greek ships in the Aegean.

RESCUING 300,000 GREEKS

Taking out his little American flag, which had been three times fired upon, and running up a signal flag, "Follow me," Jennings hoisted these to the masthead of his flagship, and, with the order "full steam ahead," dashed for Smyrna to rescue the perishing and starving Greeks along the shore. The American naval forces rendered heroic service in loading the ships. On the first day they saved over ten thousand; on the third day they loaded seventeen vessels and took away 43,000 refugees. Before the last day ended, 300,000 men, women and children had been fed and taken safely away to Greek territory.

No wonder the king of Greece received him, the cabinet members thanked him, he was decorated by the military and civil authorities and received with gratitude by the Greek people! But, what was more significant, he not only gained the gratitude of the Greeks; he won the love and confidence of the Turks themselves. At the Lausanne conference he helped, as an unofficial member, to arrange for the exchange of some 40,000 prisoners between the Greeks and Turks. His friends who had aided him in saving the Greeks were now called to the parliament of the new Turkish republic as members of the cabinet, and his best friend became minister of education.

Mustapha Kemal, the national hero, became president of Turkey. In order to end the sectarian strife which had divided religions and races in Turkey, the government decided to separate church and state. They

deposed the sultan, the civil head, and the caliph, the religious head of Islam; they closed hundreds of religious schools, including more than four hundred Moslem and about one hundred mission schools. Yet at the very time they closed these schools, after two meetings of the cabinet they gave a written document to this little man whom they trusted to undertake with them the task of character-building for the youth of Turkey.

A CONCORDAT FOR CHARACTER BUILDING

It was agreed that in mutual confidence and goodwill under a committee of three Americans and three Turks of like spirit and purpose, a Turkish-American association should be organized to found Turkish-American clubs in six of the principal cities in Turkey. These will conduct the well-known four-fold work so familiar in the Y. M. C. A. but this will be done without sectarian or organization labels. "Christianity," in the minds of the Turks, has been so long associated with crusades, warfare, bloodshed, and crooked politics, that it has become anathema.

The Turks are a people with splendid possibilities. Like all men, they respond to generous treatment. The raw stuff of humanity is always good. In the great colleges of the near east, like Robert college, the American university at Beirut and others, no students show a finer character, higher courage, greater intelligence or better spirit than do the Turks. They are among the finest people whom the writer has ever known and he is proud to number a few of them among his closest and dearest friends.

John Morley, in his "Life of Voltaire," maintains that "more blood has been shed for the cause of Christianity than for any other cause whatsoever." After thirty-two centuries of warfare about the straits and this Anatolian peninsula, after thirteen centuries of strife and bloodshed between Moslem and Christian, is it possible now to bury the bloodstained hatchet and inaugurate an era of peace and goodwill? Jennings maintains that it is. His own act has opened the way to the near east and an entrance into the hearts of the young manhood of Turkey.

NASH SUPPORTS PROJECTS

In this hour of national rebuilding this has now been made possible by the generous gift of Arthur Nash of Cincinnati. Six years ago Mr. Nash bought out a sweated tailor shop of twenty-nine underpaid workers. After six years, having repeatedly raised their wages and having increased his force to over six thousand, he paid recently his fifth stock dividend of over \$600,000, or half the profits to date, to share among his workers. He believes that the golden rule, or doing to others as we would be done by, will actually work, and that nothing else will work in personal, industrial, and international relations.

Deeply moved by this challenge in Turkey, Mr. Nash decided recently that America ought to enter this open door by an act of goodwill. He drew out his first check for \$10,000 in cash, he chose Dr. John B. Ascham of

Cincinnati, pastor of a leading Methodist church in that city, who had already acquired some experience in the near east to represent him on Jennings' staff to open up this work, and pledged in writing up to \$50,000 a year for five years, or a total of a quarter of a million dollars, to erect the first building in Angora and start the work in one or two cities in Turkey where the cabinet has authorized the opening of these Turkish-American clubs.

This summer in Angora ground will be broken for the erection of the first building; but the work will begin almost immediately in rented quarters. Without its label, but with the full cooperation and approval of this world-wide, character-building institution, the Y. M. C. A. will assist in the development of a four-fold work for Turkey, to include at the request of the Turks service for girls and young women as well as for boys and men. The movement will be non-political, non-sectarian, international, inter-racial, seeking to develop body, mind and spirit by means of a four-fold program—intellectual, physical, moral and spiritual. This work will be adapted to the needs and conditions of the present-day Turkey, not as a foreign, but as an indigenous movement. It will help the Turks to help themselves. The physical program will include instruction in physical education, athletics, playgrounds, games and mass-play, both for the youth and

for children. The educational program will include vocational training in various trades, day and night schools with commercial and practical business courses, lectures, debates, addresses by local and foreign men and women. It will also provide for the publication of books, pamphlets and periodicals. Angora will be a demonstration and training center for Turkey, including experimentation in agriculture and industry in co-operation with the government. Each building will provide a social center where individuals and groups can meet and social gatherings can be held. Entertainments, dramatics, concerts, cultural and educational moving pictures, sanitation and health campaigns and the promotion of free intercourse between Turks and foreigners, Moslems and Christians—all will be fostered.

Moral and spiritual work will include the study of truth and the devotion to righteousness, individual and national morality, the practice of charity and universal peace and goodwill. The Christian way of life will be lived and taught. All truth will be welcomed wherever it is found. But there will be no sectarian propaganda, no strife of creeds or races, no dogmatic or ecclesiastical contention. An effort will be made to see whether, after centuries of strife and after the miserable failure of the destructive use of force and crooked diplomacy, Turkey can be rebuilt and her manhood developed by the simple practice of the golden rule.

British Table Talk

IT IS A FINE SAYING of Dr. Albert Schweitzer, and he has a right to say it, that anything the white peoples do for Africa is not so much benevolence as atonement. This will come home to all who read "Education in East Africa." Anything that the white people can do to give a noble education to Africa is simply atonement; and if education is rightly understood, there can be no nobler atonement than to give this comprehensive and divine gift to the dark peoples, now awakening to the cold grey light of a new day.

If the education provided for Africa is not the right kind of education, the fault will not lie with the Phelps-Stokes commission. The members of that commission have prepared a survey and a program worthy of most serious consideration. It is a masterly and coherent report. If a reader has any interest in education he will not lay the book down till he has read at least the opening chapters upon the aims and methods of education to be applied in Africa. If he has any desire to know Africa, he will find in it a most terse and yet complete record of the very things he should know, and much that is curious and entertaining. But such a student of Africa, when he has looked at the African scene, with all its sorrows and tragedies and hopes laid bare, will not rest till he has turned back to the recommendations and read what the commissioners would have us do so that Africa and we may be saved.

The commissioners were a remarkably representative body. To name them will be enough to win confidence for their Report: Dr. Thomas Jesse Jones, Dr. Aggrey, Dr. James Hardy Dillard, Dr. Shantz, the Rev. Garfield Williams, M. B., Major Hanns Vischer, secretary of the British advisory committee on native education in tropical Africa, Mr. C. T. Loram, the Rev. James W. C. Dougall, and Mr. George B. Dillard, for part of the time. There were British citizens and American representa-

tives of various churches; one native African, Dr. Aggrey, now of Achimota, on the Gold Coast. But for the Phelps-Stokes fund there would have been no commission; but towards the expense of the work various governments and societies gave their contribution. It was in the best sense of the word an inter-church and inter-national movement, to which those concerned in the education of the African gave willingly. The trustees of the Phelps-Stokes fund, for whom their president, Dr. Anson Phelps-Stokes speaks, believe that a great educational revival is about to take place in the interest of the native Africans. When that becomes an accomplished fact it will be seen how significant a part this commission has played.

The Influence Of Hampton

Without doubt it is a book which will leave its mark upon the history of the African peoples. Dr. Jesse Jones, the chairman of the commission, has toiled with unwearied enthusiasm at his task. But he would be the first to offer his tribute to General Samuel Chapman Armstrong. Side by side on our shelves must stand "Education for Life," with its story of Hampton, and "Education in East Africa." They have the same theme. They stand for an education of the same character. Over the report of this commission there can be discerned the touch of General Armstrong. It is Hampton in Africa which is held before the eyes of the reader as the crown of the new educational system by which the peoples of that continent will come to themselves. It is in the power of the American people to offer many good gifts to Africa; but it can do nothing greater than to help in introducing into its education the bold and wise ideals which Armstrong first saw and then translated into abiding realities in Hampton.

The work of Armstrong at Hampton Institute was itself in the line of atonement. It was a counter-good established over

against the evils of slavery. Slavery had been a fact; the helpless condition of the ex-slaves was yet another clear and unmistakable fact. But the young officer, fresh from his part in the civil war, set up over against these facts a counter-fact of redemption and hope. He could not unwrite the story of slavery or make it as though that evil had never been tolerated; but he could take the occasion offered, to establish a counter-good—and that he did when he trained the ex-slaves that they might come to their full inheritance and then go out to redeem their own race. Hampton was and remains an act of atonement.

That same counter-good those responsible for education in Africa may establish there. That same atonement they can offer. They may give to the African the education which leads him out into his own true individual and social life. They may offer him schools which will not be ways of escape from the common life, but scenes of a redeeming activity which shall permeate that life. They may give him an education vitally related to all that makes up the manifold social life of his community—to its agriculture, home life, industry, hygiene, recreations. And that education may be from first to last a gift of pure and undefiled religion—a religion which is not one subject among many, but a "single wide interest" gathering unto itself all the many interests which make up a human life. All this is but to say, if a phrase is sought, that the gift of Hampton to Africa is the best gift which America can give; and this in no small measure it has begun to give through the work of this commission.

* * *

Alternative to the Hampton Example

What is the alternative in Africa? A feeble copy of the bookish traditions of western lands, or a system in which the aim shall be to let a few gifted Africans escape from their own folk to live in another zone altogether! Or perhaps a system which shall be a dyarchy, one set of interests being referred to the church or mission, another set to government! Or perhaps a system which has for its object to keep the African in "his proper place," that place being interpreted to mean the office of hewers of wood and drawers of water to the white man! Of

such policies the only result will be a race kept out of its inheritance or a race embittered even to bloodshed. Over against such there can now be set definitely the ideal of an education which shall enable the African in community to make the most of his best. An education which comes not to destroy, but to fulfil. And at the crown of it a place of vision and training, of joy in life and hope and service, of manifold activities, all of them prompted and controlled by the spirit of the living Christ. What is that but Hampton in Africa?

There have been already in many parts of Africa schools and institutes which have done noble service on these lines. But education in Africa is only at the beginning of its course. The missions have done great service, and but for the pioneers of the cross there would be nothing upon which to build. But there is little carried through to a finish. Much is wasted; much is left half done, for missionaries have had to do the best they could with limited resources. Everywhere there is a lack of pence. Now, however, governments are awakening to their duty. Statesmen are beginning to see how critical a decision is before them. Along which way is the education of Africa to move? If we could answer that question we should know more than we do.

And now at the cross-roads stand the commissioners, and the sign over the road towards which they point the way has inscribed upon it: "To Hampton in Africa."

* * *

Complete Atonement

Impossible

Nothing can ever atone for the wrongs done in past ages to the peoples of Africa. The victims are out of our range now. But there is something that can be done for their children. They can be led into the long-deferred inheritance which is their portion. There can be established in Africa a system in which from the simplest bush-school to the college there shall be an education for life. And in every such school there shall be the Lord of life himself, leading out his disciples into the fullness of their own life, so that they in their turn may build Jerusalem by the lakes or in the forests, or upon the haunted plains of Africa.

EDWARD SHILLITO.

The Book World

Five Books About Africa

I AM ON THE WAY to becoming an eminent specialist on East Africa; that is to say, I have recently read five large books on the subject. The first is Norman Keys' *KENYA*, which was reviewed a few weeks ago. Kenya, it will be remembered, is the name by which British East Africa is now known. Herman Norden's *WHITE AND BLACK IN EAST AFRICA* (Small, Maynard & Co., \$5.00) is a record of travel and observation on a trip from Mombasa on the east coast, through Kenya colony to Lake Victoria Nyanza, into and through Uganda, and 300 miles beyond to the border of the Belgian Congo. The author continued his journey from this back-door of the Belgian Congo to the mouth of the great river, but this record ends at the boundary in the heart of Africa. It is a railroad trip as far as Victoria Nyanza, but there were many side trips on foot by *safari*, a little hunting, and much observation of the natives. Norden is appreciative of the work of the missionaries, but he does not take the British treatment of the natives in Kenya so seriously as does Keys, who considers that they are badly abused by excessive hut-taxes and forced labor. In estimating the probable correctness of their respective opinions, it should be noted that Keys speaks from twenty years' residence and Norden from two months of travel. From Uganda to the Belgian Congo the journey was chiefly by automobile over bad roads. The expense of this part of the trip is rather startling—1650 shillings for 270 miles. A dollar and a half a mile seems rather excessive taxi-fare. What has become of the good old days when a handful of blue

beads or a coil of copper wire would buy everything that could be bought at all from the simple natives? But of course that did not include Hupmobiles and Dodges and gasoline. It seems that it ought to be possible for a traveler who is not doing serious scientific work to get across Africa now with much less equipment and a less numerous retinue. I once worked my way for four hundred miles across Lapland on foot and by canoe (about half and half) with one porter; and I am wondering whether a party of say, four vigorous white men with half a dozen native helpers could not cover Norden's route in Africa, at least so far as this book describes it, with reasonable safety and comfort. Perhaps not, but I would like to be one of the four to try it. Of course we couldn't carry a bath-tub and a phonograph.

E. Alexander Powell, who has a leaning toward remote spots and a genius for colorful titles, writes *Beyond the Utmost Purple Rim* (Century Co., \$3.50), an account of travels chiefly in Abyssinia and also in Kenya, Zanzibar and Madagascar. Despite the lurid title, the book is by no means rhapsodic but deals soberly with social and political conditions, with the history of the countries, and with the manners and customs of the peoples. Yet the author is traveler as well as historian and presents a colorful narrative of his personal experiences. Among the travel-writers and explorers who take their task seriously yet perform it with a light and graceful touch, none is more competent than Col. Powell, and his literary ability is equal to his energy as an explorer and his insight as an observer. Naturally, I am commenting on his book with no independent knowledge of the field which it covers, but some of its merits are obvious even

to a person who knows no more about Abyssinia than I did before reading it. I said he had a genius for titles. A second volume completing the story of his African experiences will be called "The Map That is Half Unrolled."

A very remarkable book of travel and exploration—also in Africa—is *THE LOST OASES*, by A. M. Hassanein Bey (Century Co., \$4.00). Probably no other traveler in the desert along the western border of Egypt and in the Sudan ever united such qualities. He is himself a Bedouin by blood, an Egyptian by birth, and an Oxford man by training. Speaking Arabic as his native tongue, he has a command of English that lacks nothing of either accuracy or grace; and possessing scientific knowledge and ability to use the refined instruments of geographical research, he retains also his reverence for his inherited faith and his feeling of sympathetic intimacy with the people of the desert. Tied up at a little oasis for more than a month while waiting for camels for the next stage of the journey, he possesses his soul in patience and finds peace and contentment. "Day after day passed, with a morning's walk, midday prayers in the mosque, a quiet meal, a little work with my instruments or cameras, afternoon prayers, another walk, a meal, followed by the distribution to my men of friendly glasses of tea according to the Bedouin custom, again prayers, and, after quiet contemplation of the evening sky with its peaceful stars, retirement to sleep such as the harassed city dweller does not know." The journey was one of over two thousand miles by caravan, south from the Mediterranean, paralleling the Nile and about five hundred miles west of it, through country which had never before been traversed by anyone capable of making a record of it; and it resulted in the location of two oases which were hitherto unmapped and known only by vague rumor. Here is a part of Africa which I have no disposition to tackle with a jaunty air and the courage of ignorance. Tribesmen suspicious of all outsiders; desert sand storms; ten days of travel between water-holes—these and other features make it no place for an amateur explorer. Hassanein is an expert of the highest type, and his book is a record of absorbing interest.

To these may be added *THE MAN FROM AN AFRICAN JUNGLE*, by W. C. Wilcox (Macmillan, \$2.50), a good missionary book based upon personal experiences in east Central Africa, Zululand, and Rhodesia. It is a story of vigorous and adventurous activity, an excellent presentation of the pioneer phases of missionary work among a primitive people.

Biography

PRE-EMINENT among recent books of biography is *SELECTIONS FROM THE CORRESPONDENCE* of Theodore Roosevelt and Henry Cabot Lodge (2 vols., Scribner's, \$10.00). It is the story of a great friendship between two great men. The fact of such an intimacy between them requires a re-estimate of Lodge. Surely he could not have been the cold Bostonian Brahmin that tradition has already begun to paint him, or such a friendship with Roosevelt would not have been possible. But then, Roosevelt himself had

an amazing genius for friendship. Brahmin or not, Lodge's personality was certainly never one to invite back-slapping familiarity. And yet, T. R.'s first letter to him, dated May 5, 1884, begins "My dear Mr. Lodge." On May 25, 1884, he addresses him as "Dear Lodge." And by Nov. 11, and regularly thereafter it is "Dear Cabot." This is one of the few collections of printed letters in which the correspondence is almost equally significant on both sides. It is source material for the history of a very important period, as well as biographical material touching the lives of two remarkable men.

Among the most interesting and apparently among the truest literary biographies ever written is Alfred Kreymborg's *ROUBADOUR* (Boni & Liveright, \$3.00). It is interesting not because it contains exciting episodes, but because it tells with seeming perfect honesty the experiences and especially the changing moods and outlooks upon life of a young writer, who was also something of a musician and much of a chess-player, from the days of his childhood in the home of his father, a German cigar-maker on the east side of New York, through Greenwich Village, to a recognized position in the world of letters. If you want to know what a real Greenwich Villager thinks about, read this book. It deserves its place among the best sellers.

THE PORTRAIT OF A PUBLISHER (Appleton) is a sketch of the life of W. W. Appleton, the third generation of this famous family of publishers, and a commemoration of the centennial anniversary of the house of Appleton.

It will be news to the generality of even fairly well-read Americans that the greatest of all Dutch poets was Joost Vondel, 1587-1678, born in a Baptist family which had escaped the stake only by accepting exile in the days of persecution in the low countries, himself a convert to Romanism in his middle years, author of "Lucifer," "one of the greatest tragedies in verse in the literature of the world," and a landscape painter of parts. So one who discovers him in his recent biography, *VONDEL*, by A. J. Barnouw (Scribner's, \$2.00) may well feel like some lone watcher of the skies when a new planet swims into his ken. He is at least a worthy asteroid, even if those of us who do not read Dutch cannot hope to find him one of the major planets.

The story of another hero less known to Americans than he ought to be is told in *THE LIFE OF SAN MARTIN*, by Anna Schoellkopf (Boni & Liveright, \$2.00). The subject of this biography was among the greatest figures in the history of South America, and to him as much as to any one man was due the vision and the achievement of independence for the Spanish-American republics.

W. J. Dawson's *THE AUTOBIOGRAPHY OF A MIND* (Century, \$2.00) is a record of ideas and inner experiences rather than of events and achievements, though there have been many of the latter in his fifty years of ministry and authorship. Those who have read his many helpful books will find pleasure in reading this one about himself. It reveals a great soul growing old gracefully and optimistically.

WINFRED ERNEST GARRISON.

C O R R E S P O N D E N C E

Taxing Church Property

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read two of the articles that have been published in The Christian Century relating to the taxation of church property. I cannot see one single argument against it. The church is primarily a business institution. It is one of the largest employers of labor and one of the largest holders of property in the land. Its aims are like those of other ambitious business institutions: to pay its employees and its other running expenses, to conserve the property that it already has, to extend its operations and to accumulate a surplus wherewith to acquire more property. It is different only in the commodity trafficked in.

That its business has been highly successful is testified to by

its enormous property accumulations, its ever expanding salaries to its employees and the elaborate pension schemes that it is providing for their benefit. If men engage in business and are successful and acquire property, what difference does it make, with reference to taxation, whether they trafficked in coal, wool or religion?

Machias, Me.

BERTRAM N. WHITE.

Accept No Substitutes

EDITOR THE CHRISTIAN CENTURY:

SIR: I am aware that my letter written you some time ago and signed "Agnostic" intended for the correspondence space, has received no recognition. In it I criticized a criticism and

let fly at the fellow signed, "Young Preacher," who had taken a slam at Dr. Matthews. Is it because I out-liberated The Christian Century? I am about ready to call off my subscription to your "pretentious sheet" and subscribe to Haldeman-Julius's Monthly and get infidelity, atheism, agnosticism, et cetera, unadulterated. Why I should spend good money for sham when I can get the real is the question of moment just now. Either hunt up my letter in the waste-basket and publish it, or discontinue your paper.

Elroy, Wis.

REV. G. H. MARSHALL,
(Agnostic)

Yes, This Is from Tennessee

EDITOR THE CHRISTIAN CENTURY:

SIR: Not always do I agree with your editorial utterances, but yours is a great paper, and I would not be without it. Either one of your two editorials in the issue of June 4, "Goose-step Day: An Issue Still Alive," and "Army and Navy Are for War, Not for Police Service," are worth many times a year's subscription—I thank you.

Chattanooga, Tenn.

L. M. THOMAS.

The "Original" Sin

EDITOR THE CHRISTIAN CENTURY:

SIR: Upon what authority does Bryan base his pretensions to speak for the Bible when he does not even know what the original sin was? No doubt that statement at a first glance will appear to you ridiculous, but a little reflection and inquiry on your part will make it cease to seem so, for it will not take much reflection and inquiry to compel you to admit that you do not know what the original sin was any more than Bryan does.

"And God said, Behold, I have given you every herb, bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for MEAT."—Gen. 1:29. As short as that verse is, it covers the vegetable kingdom, which it says plainly and squarely shall be used for meat. And, inferentially, it says just as plainly and squarely that it shall not be used for any other purpose; otherwise there was no sense in God giving the command, or in Genesis calling our attention to it, yet it has done so with the best of reasons, for man, like all other animals, can only live at the expense of his food supply, and in the last analysis sunshine is his food supply. In fact, we are even told by some enthusiasts that the expression, "Give us this day our daily sunshine," is equivalent to the prayer, "Give us this day our daily bread."

Consequently man has no right to destroy, imprison or degrade sunshine, in anyway or in any quantity, yet that is what man does do whenever he uses the vegetable kingdom for any purpose but meat. Consequently the original sin was not a sexual but an economic transgression, which in primitive times and among scarce and scattered people done but little harm, but now the case is entirely different, as even President Coolidge has become alarmed and has warned and is warning humanity that if it does not cease making war on the vegetable kingdom it will cease to exist, but unfortunately the President does not see the significance of the verse I have quoted any more than Bryan does or he would know how the sin began.

However, if anyone disputes my conclusions, then I challenge such a one to tell just what the original sin was and they will confer a favor on millions of people besides myself who don't like mystery, evasion, gumshoeing and bunk, and the Lord Almighty knows there has been so much mystifying bunk attached to this problem that every intelligent person gags when the original sin is mentioned. So let us have a show down about its meaning, say I.

Hoping you will say the same and will act accordingly, I remain,

Newark, N. J.

JOHN SERRIGAN.

Holds Church's Attitude Toward Prisoners Right

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read "The Religion of the Convict," an article by Kate Richards O'Hare, in the May 7 issue of The Christian Century, and I believe the article to be misleading, both concerning the status of the penal institutions of our country and the attitude of the church toward crime.

Neither church nor prison, in so far as I know the mind of each, is "ignoring the whole matter of social justice." And I am certain that there is no "holy alliance for the administration of social vengeance." If I can sense the pulse of the penal institutions through the conventions of the American Prison association, and that of the church through its conferences I should say emphatically that both are seeking, not the "punishment of prisoners with inhuman brutality," but their reformation by kindness and justice.

Penal institutions have a two-fold aim: the protection of society and the reformation of the criminal. By his own action and conduct the criminal has sacrificed his rights as a member of society. His rights as a prisoner are respected. By his own conduct he has proved himself unworthy of society, and society must be protected until he has proved himself worthy. It is the writer's conviction that every prisoner should be given a three-fold examination upon entrance: a physical test by a physician to ascertain whether he ought to be put into a prison cell or a hospital ward; a mental test by a psychiatrist so as to know his mental capacity and determine whether he should be in prison or in a school for feeble-minded; a moral test by a moral philosopher who, after having made a thorough investigation of the facts of heredity and the environment from which he came could judge his moral capacity. Having made this three-fold test, set a standard to which the prisoner may be expected to attain; and when he has attained restore him to liberty. More harm than good is sometimes accomplished by keeping a prisoner too long.

I do not think that the church needs to "clarify its position" in this regard. The attitude of the church toward the criminal is perfectly clear. I consider it greatly misleading for any writer to throw out the suggestion, whether it be the attitude of the convict or not, that "for all the galling abuses and injustices of the law and its application the church provides a cloak of moral sanction." It does not. Neither do I believe that such an indictment "expresses the feeling of the mass of prisoners toward the church." And because some chaplain preached to the prisoners of one institution the insane and unchristian doctrine that "it is God's will and man's law that the erring shall be punished" this should not be held as a criterion by which the church shall be judged. Neither do I think that the treatment administered by one institution ought to be held as a criterion by which the penal institutions of the country shall be judged.

Methodist Church,
Lompoc, Cal.

H. S. PUTNAM.

"Can I be a Presbyterian Minister?"

EDITOR THE CHRISTIAN CENTURY:

SIR: I was interested and somewhat amused when I read the article by Mr. Thomas McCamant on the question mentioned above. Some of his statements are of doubtful accuracy. He says that men are kept out of the ministry in the Presbyterian church because of the ordination vows. These men are to be found everywhere. I have never met one, nor heard of one. His case is the first one I have heard of.

He speaks of questions that challenge the best that is in a man, and wonders why there are none? If he will read further, he will find questions that will give him all the challenge to service that he needs. He only quotes two out of the eight questions which are asked before ordination. If he will ask older men he will find that he is not required to accept every

thing exactly as it is written in all its details. Leeway is always left, for one of our fundamental tenets is that God alone is Lord of the conscience, and a hard and fast requirement would violate this great principle.

Strictly speaking, there can be no such a thing as a denomination if by that term we mean that everyone in it believes exactly alike. If you will bring me any two persons who will be honest and candid, I will undertake to find something they disagree on within a short half hour, all taken from the same Bible. But we have to have some basis, or none at all. If we have any questions to ask of candidates for the ministry, somebody either has to originate or compile them from other sources. We have to have some basis, or none at all. The young man will look in vain for a church that has no creed. They all either have a written or an unwritten creed. They could not rally any one around them without some rallying point, and that rallying point will be a creed of some kind, even if it is the statement that they have no creed, which thereby becomes their creed. Let our brother think twice before he acts. If he succeeds in finding a church without any creed I would like to know what it is, for I have never heard of it yet.

There are about ten thousand Presbyterian ministers in the Presbyterian church, U. S. A. We are willing to accept this young man as a brother minister without demanding that he dot every "i" and cross every "t" of our confession of faith, or even give us a detailed and exhaustive account of his own faith. What more does the brother wish?

Effingham, Ill.

H. OSCAR STEVENS.

Can the Assembly Pass on Doctrine?

EDITOR THE CHRISTIAN CENTURY:

SIR: While I am no fundamentalist, or hope I am not, I cannot understand the basis on which you try to say, in your editorial on "The Issue in Presbyterianism," that it is not a doctrinal, but merely a legal question which is now before that church. What was the charge made against the New York presbytery? That it had licensed a man to preach without requiring from him a positive affirmation of belief in the virgin birth. Who passed on this charge? The general assembly, sitting as the supreme judicial body of the church. What was the decision? That the presbytery had done wrong. Is this not the most solemn and binding judgment to be obtained in the Presbyterian church? And does it not mean that, in the view of the general assembly, any presbytery will do wrong in ordaining a man who is not a believer in this doctrine? And that any man will do wrong who asks ordination while unready to subscribe? What, then, is more involved than the doctrinal issue?

St. Louis, Mo.

J. S. MONROE.

He Likes It

EDITOR THE CHRISTIAN CENTURY:

SIR: I thank you that at last we have a real live journal of religion, a periodical for which some of us have been waiting for a long time. I have been a faithful reader of The Christian Century for the past two years, and it is growing in favor with me. It brings to me phases of religion, "good, better and the best." The good comes each week in the general news items gathered from all sources through religious agencies, and in the timely editorials each week; the better in the contributed articles on leading topics of the present day; the best in the sermons and the after comments by the "Listener." The very best of these were in the current number. Surely we are living in the era of the Spirit, and truly each of us has a guiding star if we are sincere and open-minded. There is thought for the most modern modernist, and the most ardent fundamentalist. This last sermon, as well as several others recently preached from your periodical pulpit, breath the spirit of apostolic times, the spirit of true evangelism.

Rockford, Ill.

AARON W. HAINES.

He Doesn't

EDITOR THE CHRISTIAN CENTURY:

SIR: I write to register one voice against the unjustifiable and unrighteous meddlesomeness in denominational affairs, particularly the Presbyterian church, by your so-called Christian Century, which advertises as "an undenominational journal of religion." Your recent articles against the evangelicals and loyalists, fundamentalists, if you please to call them so, in the Presbyterian church, Dr. Clarence E. Macartney and his friends, are worthy of execration and contempt.

I find every instinct of my nature rising up in indignation against the dishonorableness of the methods of the so-called "modern liberal" in his assault upon the evangelical Christian faith, and you are giving us a sample of this in The Christian Century. In the article "A Sordid Controversy" you accuse Drs. Macartney and Machen of "yielding to the seductions of power," and as "willing to sacrifice ethical values to a lust for place," and of displaying "a degenerated personal ambition." This is absolutely a base and foul falsehood.

And yet some of that ilk who bring these charges tell us to look at the lovely and sweet spirit of the Fosdicks, and the ugly temper of those who oppose them!

Monroeville, Ala.

W. C. TENNEY.

Jefferson and Drummond

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of May 28 I have read with great interest Dr. Jefferson's sermon on "The New Commandment." That sermon will take rank as a great gospel sermon. Some years ago Henry Drummond preached a sermon on "The Greatest Thing in the World." It was printed and distributed largely throughout the churches. This sermon of Dr. Jefferson's and the one by Henry Drummond should be bound together in

60,000,000 Americans



are said to have no church. Some of these are passing your church every day. Do they find anything that touches a responsive chord?

THE WAYSIDE PULPIT always has something worth while to say; something that makes each person think; and people form the habit of always reading each quotation.

Can you afford not to take advantage of this most effective method of church-door publicity this summer? The average church bulletin board is ineffective because it is empty during the summer months.

Write today for free descriptive circular of the Wayside Pulpit Bulletin Board, the Wayside Pulpit sheets (one for every week in the year), and the Changeable Letter Device, for announcement of regular and special services, etc.

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artistic form, and no greater and more helpful service could be rendered in behalf of a better understanding of what the Christian religion really is than to send such a booklet broadcast. Columbus, O.

J. C. ARBUCKLE.

THE SUNDAY SCHOOL

Lesson for June 28. Review. Suggested Scripture: Psalm 98.

Lessons from the Early Church

LOOKING back nearly two thousand years to the beginnings of the Christian church, we find the picture very interesting and inviting. We ask ourselves what we can do in our day, to gain the power, simplicity and sweetness of those first disciples. We have seen, in our studies of the present quarter, how the apostles preached Christ with conviction, calling men to repentance and to Jesus' way. We have seen the majesty of Pentecost when a single sermon swept a crowd of three thousand into the church. We have seen the strictness and purity of the early church as a lie was severely punished. We have beheld the bravery of the early Christians as Stephen met martyrdom with shining face. We have dwelt upon the earnestness of the early evangelists as personified in Philip, who went far out of his way to win a business man to Christ. We have seen the power of the gospel evidenced in the violent conversion of Paul, the scholar, orator, organizer and foremost man of his day. We have studied Paul as he began his influential ministry and spent months in solitude rounding his gospel into shape, forging the weapons that became invincible. We have noticed the place of miracles in the work of the early church and have found a comparison in the mighty works of today. We have witnessed the expansion of Christianity from a narrow provincialism to a universal appeal, as Peter carried the good news to Cornelius. We have watched the development of a new church at Antioch and noted the beautiful character of Barnabas, one of the early leaders. We have seen Peter delivered from prison and have spoken of the power and place of prayer in God's economy. Many other things are written in the book of Acts covering this period, which, if studied, would confirm our faith, inspire our courage, and fire our enthusiasm for the Master. But these are noted that you might believe, and believing, have fuller life, in His name.

Like a pure stream of water, rising in the mountains, we see Christianity begin. The stream plunges rapidly down the slopes and soon is broad and deep. It becomes colored with Judaism; it becomes muddled with Greek philosophy; it becomes contaminated with a score of heresies. As we see it today, a great river, we long for the purity of the mountain spring. Surely, the water needs filtering today.

To return to the apostolic age is out of the question; we cannot turn back the hands on the clock of time. To talk of

"restoration," as some do, is idle chatter. God is marching on. The old wine-skins would not hold the new wine. Christ is gaining new victories. His spirit is going forward. We do not live in a static world. If the apostles came to Chicago, they would have to ride in motor cars and dress in modern clothes. They would have to talk English and adjust themselves to our civilization. The appeal for restoration too often means only an external conformity to ancient rites and apostolic forms. This is the lowest appeal, for the forms are of least importance. One thing we may well desire, viz., the apostolic spirit. This spirit will fit into any age and any condition. The spirit of truth, which punished Ananias, might well enter our modern world. The spirit of enthusiastic evangelism, which urged Paul forward, would be helpful today. The spirit of broad-minded liberty and liberalism, which caused Peter to carry the gospel to Cornelius, would enable Baptists to see good in Methodists and Disciples to fellowship Congregationalists. The spirit of brotherly love, which produced a community, would help to relieve pain and suffering today. The spirit that made it possible for Stephen to die for his cause, would put iron into our blood now. We may well pray for a double portion of the apostolic spirit.

The early church had a passion for the personal Jesus; he was fresh in their minds and hearts; his spell was still upon them. Theology began with Paul and with it various schools of thought. The early church was not divided as ours. There were some who favored Paul and some Apollos, but there were not the hundreds of denominations we have now to curse our cause. There was no creed but Christ. We must heal the divisions in Protestantism by a return to a spiritual loyalty to Jesus. We cannot go back to apostolic Christianity, but we can go forward with Christ. New acts of modern apostles must be written.

JOHN R. EWERS.

THE MAN CHRIST JESUS

By W. J. DAWSON, D. D.

The aim of Dr. Dawson is to reconstitute the portrait of the Man Christ Jesus, who never thought in terms of dogmatic Christianity, towards which His probable attitude would not have differed from His attitude toward the scholastic and infertile Pharisaism which He detested.

DR. S. PARKES CADMAN, President, The Federal Council of Churches, says of this book, "I have read with delight this really beautiful Life of our Lord by Dr. Dawson. It is one of the Lives of our Lord which should be in the hands of every lover of His in the English speaking nations."

GLENN FRANK, Editor of the Century Magazine says of it, "Jesus emerges from this book the practical mystic and spiritual reformer that He was. In Dr. Dawson's biography of Jesus, sound scholarship and spiritual insight have met and merged. He has effectively dramatized the religion of Jesus."

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Clergy Fear Blamed for Tennessee Trial

Timidity of ministers in making their real views known to their congregations was blamed by Dr. Lynn Harold Hough, pastor of Central Methodist church, Detroit, for being responsible for the conditions in Tennessee, where evolution and Christianity are held by law to be mutually exclusive. Dr. Hough was speaking at one of the services in connection with the commencement exercises of Garrett Biblical Institute, Evanston, Ill., where he was formerly a professor. "We are paying a price for our lack of honesty," Dr. Hough said in referring to the Tennessee trial. "For 25 years the evolutionary conceptions of the Old Testament have been accepted by preachers as a, b, c's, but we have not preached them to the people as we ought. The same is true in regard to our preaching on the subject of sex. The doctrine of Freud that reproduction is the central motive power in the universe may be true, but it has ruined millions by confining the subject simply to physical reproduction. There is also a spiritual and intellectual reproduction. We must teach young people to face the reality of their fundamental instincts, but they must also be taught the higher motives which transcend the physical."

New Church Paper Marks Canadian Union

One sign of the birth of the United church of Canada is the disappearance of three papers which have had an honorable record as denominational journals in the dominion. The Presbyterian Witness, the Canadian Congregationalist, and the Christian Guardian (Methodist) went out of existence on June 10, when the new church came into being. In their place springs up the New Outlook, to which the religious journals of the English-speaking world will give especially hearty welcome, not alone for the unusual constituency which it represents, but also for the remarkable religious achievement which has made the paper possible.

No Peace Pamphlets In This Church

After the pastor had refused permission to distribute peace literature inside the church, a delegation from the Women's Peace Union took up its stand at the entrance of the Nyack, N. Y., Reformed church on May 31, and handed out tracts entitled, "Honor the Dead." The folder read: "Eight years ago the men we honor today died to end war. Have they died in vain? Do we keep faith with them if we sanction preparedness for future war? Honor the dead, not by training men how to kill, but by teaching men and women, 'Thou shalt not kill!'" Inside the church Col. Peter Traub, chief of staff of the 77th division, made an address on the advantages of the citizens' military training camps. Across the street a group of youths, several soon to be in camp at

Plattsburgh, jeered the women. Capt. Gilbert W. Crawford, commander of the local legion post, and a church deacon, tried to herd the women away from the vicinity of the church, but they refused to go. Thus was Memorial Sunday kept in Nyack.

Malines Conferences Resumed

Despite the pessimism expressed in many quarters as to any possible outcome, representative Anglicans and Roman Catholics have resumed their conversations at Malines, Belgium, looking toward a possible basis of union for Christendom. Cardinal Mercier, who has been a leader in the effort from the beginning, has published a letter in which he says that the meeting will seek to examine in a friendly spirit the union of churches, and for that reason he appeals for the sympathy of all clergy. It is un-

derstood that the cardinal will bear a full account of the conference to the pope as soon as it has adjourned.

Episcopalians Consider Bishop for Europe

The Protestant Episcopal church is considering the election of a bishop for its churches in Europe. As matters stand now Bishop McCormick, of western Michigan, is nominally in charge of these churches, and visits them at rare intervals. But it is felt that the congregations at Paris, Rome, Munich, Geneva and Florence are of enough importance to merit episcopal supervision on their own account. The coming general convention will probably take action on the question.

Bishop Bast Goes On Trial

Bishop Anton Bast, in charge of Methodist churches in Scandinavia, has gone on

Southern Presbyterians in Calm Session

WHILE THE PRESBYTERIANS of the north were passing through deep waters at their general assembly at Columbus, O., their brethren of the south were meeting at Lexington, Ky., and after an animated session, were concluding that the denomination is doing its work in a manner to merit approbation, and were leaving the affairs of the church just about where they found them.

The question which seemed most likely to make trouble had to do with alleged heresy on the part of missionaries. There have been rumors of this sort of thing circulating through the denomination for some time, and the presbytery of Dallas sent up an overture declaring that great dangers threatened the church because of the laxity of the foreign mission board in selecting and overseeing missionaries. The assembly went into the whole case carefully, asked the Dallas presbytery and its most vociferous complainant to present proof of the charges, and ended by the adoption of a standing vote expressing "its hearty and unqualified confidence in the executive committee of foreign missions to handle all matters which come under its supervision, direction and control."

STAY IN FEDERAL COUNCIL

The annual debate over the Federal Council of Churches took its place on the program. This year Dr. S. Parkes Cadman, its president, was on hand to speak for the council, and after the eloquent Brooklyn preacher had finished there was little chance for the party favoring withdrawal to secure its aim. This year the majority in favor of staying in the council was heavier than usual, the vote standing 195 to 35. Perhaps that is the end of that agitation. Perhaps.

Most of the other actions taken were routine. The stewardship committee had to admit that its proposal for various special funds had not brought much response from

the church. After threshing out the whole financial situation, resolving not to do some things that the committee had previously resolved to do, and resolving to postpone still others, the church came down to a decision to put its main financial strength behind the regular budgets of the churches, and to allow only two special collections a year, one for European relief and one for the Lord's Day alliance.

Country church work is to have more attention than in the past. There is to be a director, who is to try to secure young men who, after receiving special training, shall make such work their life calling. Part of the work of this leader is to be teaching in the theological seminaries.

TRROUBLED BY WOMAN ISSUE

The Presbyterians of the south are still not quite sure what they want to make of the effort of some women to secure a larger place in the life of the church. They are sure that they are against women preaching and teaching in mixed assemblies. They said so ten years ago, and they said so again this year. But they also leave the whole matter to the discretion of the local session and to the conscience of the women.

It looked as though the assembly might close in a heated discussion of the war issue. There was a resolution up for debate in which it was declared that war and the sermon on the mount are mutually incompatible. But after vigorous debate, the assembly compromised on a resolution which reads: "Be it resolved that the assembly puts itself on record as favoring every worthy effort to secure the peace of the world." Everybody was willing to vote for that!

Dr. George Summey, of New Orleans, succeeded Dr. Thornton Whaling, of Louisville, as moderator, and made a good one. Pensacola, Fla., is to entertain the assembly of 1926.

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trial in Copenhagen. It will be remembered that charges were made against the bishop early last winter, which resulted in his imprisonment for a time, with later release and expulsion from the Methodist ministry of the preacher who had made the charges. It is evident from the early testimony in the trial that one point at issue concerns alleged discrepancies between funds collected for the relief of children in Vienna and funds actually received in that city.

American Catholics to Open University in Peking

Catholics of the United States have been appointed by the pope and society for the propagation of the faith as founders of a Roman Catholic university in Peking, China. American prelates are now in the Chinese capital laying plans for the new institution, and have secured a site on

which building operations will soon begin. It is planned to have faculties in theology and philosophy; letters; natural sciences; social sciences and history; and mining and engineering. A preparatory school will probably also be conducted. Special emphasis will be laid upon the study of Chinese letters and the development of trained Chinese writers, as it is felt that this is the point at which Protestant missionary colleges have left the field most open for Catholic occupation. The pope has shown great interest in the enterprise by a personal gift of 100,000 lire, together with an order that copies of all vatican publications be sent to the library of the new university.

Bishop's Widow Elected to College Presidency

Mrs. James H. McCoy, widow of a bishop of the southern Methodist church,

has been again elected to the presidency of Athens, Ala., college for women. Mrs. McCoy held this office from 1904-1906, prior to her marriage. During the progress of the negotiations looking toward union of the major branches of the Methodist church, she has been one of the principal supporters of the proposal in the southern church.

Presbyterians Want Moderator Choice Out of Politics

Election of a moderator by Presbyterian general assemblies has grown to be, in recent years, much of a political encounter. This year's assembly felt that the maneuvers necessary to secure such elections were detrimental to the church's spiritual life. So the general council, a permanent body that carries on the work of the denomination in the intervals between assemblies, was instructed to try to work out a system for choosing the moderator that would put the choice in the hands of the presbyteries, rather than of the assembly.

Chinese Students Protest Marine Landings

CHINESE STUDENTS in the colleges of America have protested to the secretary of state, Mr. Frank B. Kellogg, against further landing of marines and military display in connection with disturbances in China. The letter of protest, which is signed by Wellington Y. W. Liu, president of the Chinese Students' alliance, disputes the interpretation given the troubles by most of the American press.

"It has become customary for foreign powers to land marines on Chinese soil, whenever any real or apparent danger seems threatening," says the protest. "On the legality of this singular practice, we do not propose to dwell. But we maintain that the free use of rifles and machine guns by foreign troops against entirely unarmed and defenseless student demonstrators cannot receive the sanction of enlightened opinion of the world and is not worthy of the spirit of brotherly love and fairplay as preached by all Christian nations. Aside from this purely moral issue, we beg to recall that most of the shooting which resulted in numerous fatalities was perpetrated outside of the so-called foreign settlements in Shanghai.

ECONOMIC CAUSES

"We believe the situation is not so grave as to call for foreign armed intervention. The issue was originally industrial and economic, and not political. If labor strikes in England, France and the United States can be settled through legal means and by industrial arbitration, logic compels us to believe that the Sino-Japanese cotton mill dispute can be equally well adjusted without unnecessary shedding of blood. But, unfortunately, reckless firing on the part of irresponsible foreign agents in Shanghai has precipitated a crisis which leads to the movement of numerous cruisers and destroyers by foreign powers, thinking that their own interests are in jeopardy.

"We assure you, Your Excellency, this is not an anti-foreign uprising nor a Bolshevik gesture as some of the press correspondents want us to believe. Whatever does not suit one's taste, it is unfortunately easy in China nowadays, as well as elsewhere to brand as either 'red' or 'anti-foreign.' We Chinese people are instinctively a conserv-

ative people and do not deserve the honor or dishonor of being regarded as bolsheviki. And we have not forgotten the disastrous effects on our national life of the much lamented Boxer uprising. If a peaceful and sympathetic demonstration by a group of unarmed and defenseless young students to protest against the ill-treatment meted out by a mixed court to an ill-organized group of laborers on strike could be called 'red' or 'anti-foreign,' we shudder to see the beginning of the end of freedom of speech and freedom of assembly which are the glory of all democratic traditions of the world.

CHINA NO FOREIGN COLONY

"Pardon us for saying that the time has passed when China can be treated as an outlying colony of any one nation or any group of nations. She has her sovereign rights which she expects other friendly nations to respect. It is to the interest and peace of the world, especially the peace of the Far East, that she be recognized as a full fledged member in the family of nations. A change of heart is called for in those foreign agents in China who may be misrepresenting the magnanimity and fairplay of their home governments."

Northern Methodists Heartily Favor Union with South

At the close of the voting in the 37 annual conferences of the Methodist Episcopal church, which met this spring, it was found that 3,506 votes had been cast in favor of the pending plan of union with the southern branch of the church, and 311 against it. Seventy-eight other conferences must vote on the proposal in the fall, and are expected to give an equally heavy majority in favor. But the southern church is not expected to supply the three-fourths majority in favor that is required to bring the plan into effect.

Reformed Synod Elects Dr. Hill President

Dr. William Bancroft Hill, of Vassar college, was elected president of the general synod of the Reformed church in America at the opening of its 119th annual session in Asbury Park, N. J., on June 4. Dr. Hill succeeded Rev. J. E. Kuizenga, of Holland Mich. Rev. Jacob Van Ess, of Albany, N. Y., was chosen vice-president. Report to the synod showed that the membership of the church is now

JUSTIN HERESFORD, like David Harum, was a real and lovable philosopher. He was a bridgeman of the crossways in the far west at a time when nature encouraged men and women to think for themselves. At home, in the East, he had been called a heretic because he refused to be bound by man-made creeds. As his life developed it gave unto him a strength and joy which was reflected in his family and upon his neighbors, and which in the telling of this interesting story creates an atmosphere seldom

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144,800, a gain of 2,200 during the year. Benevolent giving was slightly in excess of \$1,000,000, and congregational expenses rose from \$3,240,000 to \$3,600,000.

Church Caters to Golfers

Come to church in your golfing togs and park your clubs in the vestibule, Rev. George Drew Egbert, pastor of the First Congregational church, Flushing, N. Y., has told his congregation. All of which is another indication of the changing conception of the sabbath in the minds of some Protestant ministers.

Fire Bible Teacher Despite Student Endorsement

In the face of a petition signed by about 100 students, asking his retention as teacher of Bible in Kansas Wesleyan uni-

versity, Salina, Kan., the trustees of that institution have released Dr. P. Henry Lotz. Dr. Lotz was charged with "modernism" in his teaching. The student petition recited that under the instruction of the dismissed teacher his pupils had "gained a wider conception of the Bible, had come to see religion as a real and practical thing in the daily life of man

and had been helped to be open-minded and tolerant in the viewpoint of others as well as being led into a deeper appreciation of God, of the Bible, and of Christianity."

New York Preachers Interpret Presbyterian Ruling

Leading Presbyterian ministers of New

Dr. Fosdick Begins New Ministry

AN ADVENTURE OF FAITH, Dr. Harry Emerson Fosdick holds his new ministry in the Park avenue Baptist church, New York city. So he told his congregation in his first sermon preached before them, on May 31, a sermon in which he called for a new reformation that would restore Christianity to the simple fellowship of Jesus with the disciples. Dr. Fosdick saw Christianity descending through the centuries and becoming "vast and complicated, organized, creedalized, and ritualized." He urged a faith that would burn away the entanglements that put the faith of Christ in peril of being a "second-hand religion." He defined his church ideal as a church Abraham Lincoln would have joined.

"That thing is always happening to religion that happened to it in Jesus' day," said Dr. Fosdick. "It runs from its main propositions and becomes absorbed in its corollaries. It entangles itself in trivialities. And then it has to be reformed. Only, a vital reformation is not well done by controversy. You cannot get at it negatively. The Master's way is the only constructive solution—lead men positively into the presence of something in religion so great, so redeeming, so beautiful, that central things become central.

AIM OF NEW ADVENTURE

"I cannot preach to you today merely a formal sermon. Under most extraordinary circumstances you have called me to be your pastor. I marvel at you. The sacrifice which you are making, both in substance and in sentiment, is very great. It did not seriously occur to me at first that you would actually do it. Now that you have done it you have done a courageous and sacrificial thing. As a great religious journal said about us this last week, this is a 'thrilling adventure,' which we are undertaking here.

"But what is it an adventure after? What are we trying to do? Some will describe it in negative terms; we are against this or we do not believe in that. That, however, is surely an utter misrepresentation of our spirit and this morning I wanted to say that, as I see it, we are endeavoring to do what the Master did in this passage—to exalt the central and spiritual elements in Christianity, to make great things great and small things small, and to make this so explicit in the organization of our church that nobody can mistake our sincerity in meaning it. We want to say to this city that just one thing is central in Christianity—discipleship to Jesus—and that any body who has that spiritual root of the matter sincerely in him ought to be welcome on equal terms with everybody else in the church of Christ.

"I have always wanted a church that Abraham Lincoln could have joined. He never joined the Christian church. One feels that that is a pity. He was one of the finest

fruits of Christian civilization. He ought to have been in the church. He thought that he had to stay out. Note that this was not because he was not religious. He was profoundly Christian. He believed in God; he believed in Jesus Christ as the revealer of God and the Savior of men; he believed in the Bible, to use his own words, as the best gift that God has given to men; he believed in prayer and relied upon it constantly; and he believed in immortality. This faith of his was an ever growing, deepening experience.

WHY LINCOLN STAYED OUT

"Why did not Lincoln join the church? Let Lincoln himself say. This is his own explanation: 'I have never united myself to any church, because I have found difficulty in giving my assent, without mental reservation, to the long, complicated statements of Christian doctrine which characterize their articles of belief and confessions of faith. When any church will inscribe over its altars, as its sole qualification for membership, the Saviour's condensed statement of the substance of both law and gospel, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself' that church will I join with all my heart and all my soul.'

WHAT IS CHRISTIANITY?

"What is Christianity? Is it the Nicene creed? That is a great creed. But it is not Christianity. What is Christianity? Is it the Catholic church, or the Episcopalian church, or the Baptist, or the Presbyterian church? No. These are important. They have made great contributions, but they are secondary. They are not Christianity. What is Christianity? Is it baptism or the Lord's supper? They are very beautiful to us who know them, but they are not Christianity.

"What is Christianity? Christianity is the spirit and quality of life that is breathed into people from fellowship with Jesus, and the people in whom it is you will find among all creeds and churches. Father Damien, the Catholic, going out to help the lepers because they are sons of God—that is Christianity. George Fox, the Quaker, proving the reality of the inner light that God had given him by the radiance of his living—that is Christianity. The Protestant missionary, murdered by the Boxers, sending back word to his ten-year-old son that when grown he should go out to China to tell the people who had killed his father about the love of God—that is Christianity.

"And, my friends, when you are all through discussing the things that are needed for the improvement of the church, this is what the church needs most of all: more real Christians, to whom Christianity is keeping fellowship with the Master and learning how to live."

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York city devoted their sermons on Sunday, May 31, to an interpretation to their congregations of the judicial decision rendered by the recent general assembly of the denomination. Dr. Henry Sloane Coffin, in Madison avenue church, declared that if the ruling were allowed to become a binding interpretation of the law of the church, there would be no safeguard for the freedom of any minister or elder. "If I must choose between the authority of a pope, speaking rarely and under safeguarding provisos, and the authority of a casual majority of the general assembly, give me the pope every time," he said. He called the basis on which the judicial decision was rendered the "Bryanzing of the Presbyterian church," and asked, "What man in his senses today would be willing to prepare himself for the ministry of a Bryanzed church?" Dr. William Carter told the congregation of the Throop avenue church, Brooklyn, that "the action of the assembly was so clear and definite that there can be no mistake about it. The hasty and impulsive action of the members of the New York presbytery and synod against the action of that court, while it was still in session, was ill-advised and pathetic and wholly in contempt of court. The future rests in the hands of New York presbytery and the modernists. If there is a split in the church it will rest upon them. The church has spoken. It remains for them to obey or rebel." Dr. A. Edwin Keigwin told members of the West End church that "the New York presbytery definitely sought this judicial ruling.

The assembly was asked to show wherein the presbytery had erred in receiving ministers. The presbytery has its answer in the verdict rendered. Having appealed to the constitution, we are bound to abide by the deliverance until such a time as it may be modified. But this does not say that there will be no further agitation." All these ministers, and others who commented on the situation within the denomination, found hope for escape from the dilemma created by the decision in the character of the new moderator, Dr. Charles R. Erdman.

Stanley Jones Returning To India

Rev. E. Stanley Jones is returning to India this month after more than a year of furlough in this country. Dr. Jones has probably been accorded a wider hearing, and achieved a greater impression, during his stay in this country than any missionary who has recently returned from foreign fields. The address which he delivered at the Washington missionary conference will not soon be forgotten. On his return to India Dr. Jones expects to take up the work among high castes and students in which he has achieved such remarkable success.

Charges Brother Minister with Slander as He Resigns Pulpit

Dr. William S. Keese, for 17 years a Baptist minister in Chattanooga, Tenn., resigned the pulpit of the North Chattanooga church recently, frankly admitting his action to have grown out of a paper

on evolution read before a minister's meeting in that city a year ago. In resigning, Dr. Keese referred to attacks made on his orthodoxy by another Baptist minister in the city, who, he charged, had accused him of disbelief in certain doctrines without any foundation for the charge. Dr. Keese said that the paper out of which the trouble grew had been written to meet the needs of many young people, and added that, if he had it to do over again, he would probably follow the same course.

Elect Another Tucker Episcopal Bishop

Virginian Episcopalians elected Dr. Beverley D. Tucker, rector of St. Paul's church, Richmond, bishop coadjutor for their diocese at a recent election. If he had accepted—as he did not do—Dr. Tucker would have been the third member of his family to enter the episcopacy. His father is bishop of southern Virginia, and his brother, Dr. Henry St. George Tucker, was until recently bishop of Kyoto, Japan. Two more brothers are also in the Episcopalian ministry.

Chicago Holds Choir Singing Contest

Fourteen choirs participated in the annual contest under the auspices of the church federation of Chicago, held in Orchestra hall recently. First place among the small choirs of the city was awarded to the representatives of the Ravenswood Methodist church, and among the large choirs to that of the Ebenezer Lutheran church. The choir of the Metropolitan

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Thomas Curtis Clark, Editor

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- John R. Ewers, in "The Lesson Brought Down to Date"
- Ernest Fremont Tittle, in "The Social Note"
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community church, a Negro organization, took second place in the latter division.

Here's Another Way To Raise Money

Members of Jewish congregations in New York city needed \$1,000,000 for the building fund of a new Hebrew theological seminary and college to be located in that city. So they gave a dinner on May 24, and charged \$1,000 a plate. The entire sum desired was realized. The project when completed will have cost about \$5,000,000. It is to cover two city blocks.

First Cleveland Churches Unite

Acting under the authority conferred by the recent Presbyterian general assembly, Woodland avenue Presbyterian and Kinsman union Congregational are the first two churches in Cleveland, O., to unite. The act of union awaits the formal approval of the presbytery and Congregational union, but there is no question but that this will be forthcoming. The Presbyterian church is the third oldest of its denomination and the Congregational one of the youngest of its communion in the city.

Dr. Curtis Laws Seriously Ill

Dr. Curtis Lee Laws, who had just returned from a trip around the world to his editorial office of the *Watchman-Examiner*, New York city, suffered a sudden collapse while sitting in his office recently. While it is believed that Dr. Laws will recover, he has been forced to give up active work for several months to come.

Sees Peace-Making as Rabbis' Mission

In addressing the graduates of the Jewish theological seminary of New York city, Dr. Judah L. Magnes, president of the Hebrew university, held the task of the modern rabbi to be to promote world peace as against the "fierce, bestial patriotism bred by war." War he called "historic

blasphemy, a denial of God and the antithesis of the moral code." Zionism was painted by Dr. Magnes as "a nationalism that transcends nationalism," and therefore a contribution to world peace.

Basil Mathews In America

Basil Mathews, who recently resigned

Churchman Attacks Nash "Golden Rule"

THAT THE GOLDEN RULE regime in the clothing shops of the Arthur Nash company, Cincinnati, is "bunk," that the churches are in the habit of making pronouncements on industrial conditions about which they really know little, and that the resolutions passed by the churches on labor issues generally mean nothing, was charged by Rev. William B. Spofford, executive secretary for the Church League for Industrial Democracy, in addressing the social service conference of the Episcopal church at Manitou, Col., June 8.

"Sentimentality and hypocrisy are too often the characteristics of the churches whenever they attempt to mix up in industrial matters," said Mr. Spofford. "Of course it is quite unconscious, yet invariably when churchmen issue pronouncements on the subject of capital and labor, or any other industrial matter, they are characterized by either one or the other. The reason for it is that they do not take the trouble to inform themselves sufficiently before issuing their pronouncements.

A MODERN MOSES

"The attitude of churchmen toward 'Golden Rule' Nash, the clothing manufacturer in Cincinnati, is a case in point. My work for the Church League for Industrial Democracy takes me to many of the conferences of Christian people where problems of industry are discussed. Invariably the story of this manufacturer is told as though it contained the solution of all of our industrial ills; and if Mr. Nash is himself present, as he is very apt to be, he is listened to as if he were a modern Moses come to deliver new commandments to a strife-torn world. Yet, as a matter of fact, I have yet to find a person whose enthusiasm for Mr. Nash and his clothing shop is based upon a genuine scientific investigation of actual conditions in his shop. Churchmen like him largely because he has a genius for quoting Biblical phrases. Bernard Shaw once said: 'I am not prepared to say that all the people in Ireland are worse for their religion. All I can say is that all those I know are.' I take the same attitude toward 'Golden Rule' Nash. I am not prepared to say that his experiment is all 'bunk.' All I can say is that what I saw of it was. And I put in a couple of days in his shop.

"As for my remarks about the hypocrisy of church pronouncements on industrial matters, I do not want to be misunderstood. I am one of those who believes that religion decidedly has something to say as to how industries should be run. Also I am very certain that the motive behind these churchmen when they speak on industrial matters is a sincere desire to serve. The churches are fundamentally

the editorial secretaryship of the London Missionary society of England to become editor of a magazine for boys, published by the international Y. M. C. A., is in this country. Mr. Mathews is on the program of the Y. M. C. A. conference at Estes Park, Col., and will speak in other parts of the country. He will study carefully the schools for Negroes in the south. As

right, and are most assuredly, honest. But I do very much wish that the churches would issue a carefully prepared pronouncement, which they would back up with a program, also carefully prepared.

"I can best illustrate what I mean by repeating a story which I heard Miss Jane Addams tell the other evening. She was visiting in Mexico city. While there the city council passed a resolution asking her to investigate the poorer quarters of the city and to make recommendations to the council as to ways of improving living conditions there. The next day a committee from the council called upon Miss Addams, explained their action, and presented her with a copy of the resolution, beautifully embossed. Of course she was delighted, thanked them profusely, and said: 'I shall be delighted to do this. When do we go?'

"'Go?' inquired the chairman, 'go? You really want to do it? Of course it is not necessary, but if you really care to go it will be necessary for me to make the arrangements some time.'

"As Miss Addams said in telling the story, 'It took me some time to realize that Mexicans love to indulge in beautiful gestures.'

RESOLUTIONS WITHOUT MEANING

"Churches do the same thing. We pass beautiful resolutions on all sorts of subjects without the slightest intention of ever carrying them out. For instance, the church of which I am a member passed resolutions at the last general convention in 1922 recognizing the right of labor to organize for the purpose of bargaining collectively with their employers; setting forth the principle that human rights should take precedence over property rights; setting forth the principle of cooperation for common service in industrial life over against the present system of competition for private advantage. Beautiful resolutions, which were completely forgotten the moment the delegates left the convention hall. I am for the resolutions; I think they are true. But I am very sure that those who passed them did not. In fact, I was told that very thing in so many words by one of the national leaders of the church.

"I contend that it is better not to issue pronouncements if they are to be issued in this way. Let us rather work on 'cases.' Let us find out something about the problems of industry first. Let us go into strike situations and dig out the facts. Let us get into factories and find out what both employers and employees are up against. After we do that for a time we can meet with both groups without danger of being considered either hypocritical or sentimental."

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Many Faiths Gather in Student Conference

The sixth student conference for Syria was held at the Tripoli boys' school, Tripoli, Syria, April 22-26. Sixty boys and sixteen teachers and leaders were present from eleven secondary schools and orphanages. The majority of delegates were Protestants and Greek Orthodox but there were also Jews, Moslems, Maronites, and Druzes. The main speakers were Mr. Nasim el-Helu, principal of the Didon boys' school; Prof. Nickoley, dean of the school of arts and sciences of the American university of Beirut; Prof. Seelye, professor of philosophy in the university, and Mr. Scherer, principal of the Lebanon boys' school. The daily open forums, in which a variety of subjects ranging from "the effects of education upon a religious man" to "prohibition" were discussed, were the most popular sessions of the day. Next to these were the sunset meetings on the choice of a life work, held under the olive trees near the school, looking up to the snow-capped Lebanon and down to the blue Mediterranean. The young men are going back to their schools and villages and doing things; starting Sunday schools and Christian Endeavor societies, teaching poor boys to read, organizing village football and volleyball teams, etc.

Broadway Temple Reaches Financial Goal

The Broadway temple, Methodist skyscraper church to be built at 173d street and Broadway, New York city, became a certainty when its pastor, Dr. Christian F. Reisner, announced on June 1 that the \$1,750,000 worth of bonds required to put the proposal over had been subscribed. Mr. John D. Rockefeller, Jr., bought the last quarter of a million dollars worth of bonds. The temple is to be a 24-story

combination of church, apartment house, and business building. A touch of poignancy was added to the last appeal for funds by the death of Donn Barber, the architect whose drawings of the proposed building had proved so effective in commanding it to the support of New York.

Delaware Bible Reading Law to Be Tested

The American Civil Liberties union, through its committee on academic freedom, of which Prof. Clarence B. Skinner, of Tufts college, is chairman, is to bring a test case in the courts to determine the constitutionality of the law recently enacted in Delaware requiring the reading of ten verses from the Bible daily in all the schools of that state. The law imposes a fine on any teacher who fails to comply. "Since it is customary to use the King James version of the Bible," Prof. Skinner said, in explaining the reason for the action of the union, "and the Protestant version of the Lord's Prayer in public schools, this law would make all religious teaching other than Protestant in the Delaware schools a serious misdemeanor. The law strikes so serious a blow at the religious freedom of teachers and pupils alike that we can well understand how any Catholic or Jewish parent in the state of Delaware would demand that this law be tested in the courts. It is equally probable that the law would be obnoxious to many teachers."

Church Army Begins American Trek

The 24 crusaders of the Church Army, Anglican lay preaching organization, who have come to this country to tramp and preach their way across New England, are now at work somewhere in Connecticut. After leaving New York with the blessing of Bishop Manning, the company divided, one column starting its march by way of Mount Vernon and the other by way of Yonkers. The Church Army is a body of laymen who take to the streets, the open road, the village green, or whatever place may offer for the

preaching of the gospel. They march in light order, sleeping where the night overtakes them, and obtaining their support from the communities to which they come. In their preaching, they emphasize the life of joy as the normal life of religion, and the preaching of the Christian gospel as the most joyful work open to men.

Methodist Benevolent Gifts Show Large Decrease

The close of the financial year of the Methodist church on May 31 found the benevolent treasury of the denomination \$3,796,349 below where it was at the close of the previous year. The total gifts for the current year were \$8,068,684. Leaders of the church find encouragement in the fact that the falling-off was smaller in the second half of the financial year than in the first, and that the year's gift represents the normal standard of the church's giving in a period without special campaigns of pressure.

BOOKS RECEIVED

Psychology of Leadership, by Henry Edward Trale. Century, \$1.75.
 Tristan, by Armando Palacio Valdes. Four Seas, \$2.50.
 Ebb-Tide and Other Poems, by John McAlpin. Four Seas, \$1.50.
 The Marble Faun, by William Faulkner. Four Seas, \$1.50.
 So You're Going to Italy, by Clara E. Laughlin. Houghton Mifflin, \$3.00.
 Doing the Impossible, by John E. Calfee. Revell, \$1.00.
 "Old Man" Dare's Talks to College Men, by Howard Bement. Revell, 75c.
 The New Barbarians, by Wilbur C. Abbott. Little, Brown, \$2.50.
 Jesus as Others Saw Him, by Joseph Jacobs. Bernard G. Richards Co., \$2.50.
 Peloubet's Bible Dictionary, by F. N. Peloubet. John C. Winston, \$2.00.
 The Incarnate Glory, by William Manson. Doran, \$2.00.
 Troubadour, by Alfred Kreymborg. Boni & Liveright, \$3.00.
 The Great Gatsby, by F. Scott Fitzgerald. Scribner's, \$2.00.
 Little Novels of Sicily, by Giovanni Verga, translated by D. H. Lawrence. Seltzer, \$2.00.
 Creative Prayer, by E. Herman. Doran, \$2.00.
 The Living God, by Vernon F. Storr. Doran, \$1.75.
 Decision Day Talks, by Charles F. Carter. Revell, 60c

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 Dramatization in Church School, Elizabeth Miller, (\$1.25).
 Religious Dramas, 1924, Federal Council Committee on Religious Drama (\$2.00).
 The Good Samaritan and Other Bible Stories Dramatized, Edna Earle Spenoer, (\$1.25).
 The Crusade of the Children (pageant), Elizabeth Woodbridge, (\$1.50).
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